# WISDOME

Crying out to Sinners to returne from their evill wayes.

CONTAINED IN THREE pious and learned Treatiſes, *Viz.*

I. *Of* CHRISTS *fervent love to bloudy Jeruſalem.*

II. *Of* GODS *juſt hardening of* Pharaoh, *when he had filled up the meaſure of his iniquity.*

III. *Of* MANS *timely remembring of his Creator.*

Heretofore communicated to ſome friends in written Copies: but now publiſhed for the generall good.

EZEK. 33. 11.

*Say unto them, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turne from his way and live: turne ye, turne ye from your evill wayes; for why will ye dye, Oh houſe of Iſrael?*

LONDON,
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# CHRISTS FERVENT LOVE TO BLOVDIE HIERVSALEM; OR An Exposition, delivered in a Sermon on MATT. 23. vers. 37.

MATT. 23. vers. 37.

*Oh Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee: how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and yee would not?*

THe summe of my last meditations upon the former verses was, That notwithstanding our Sa-

viours predictions or threatnings of all those plagues shortly to befall *Hierusalem*, there was even at this time *a possibilitie left for this people to have continued a flourishing nation, a possibilitie left for their repentance: that their repentance and prosperity was the end whereat the Lord himselfe did aime*, in sending Prophets, and Wisemen, and lastly his onely Sonne unto them.

The former of the two parts; *the possibility of their prosperity, and repentance*, was proved from the perpetuall tenour of Gods covenant with his people; first made with *Moses*, afterwards renewed with *David* and *Salomon*, and ratified by *Jeremie* and *Ezechiel*.

*Ezechiel.* The tenour of the covenant (as you then heard) was a covenant not of *death* onely, but of *life and death*: of *life*, if they continued faithfull in his covenant; of *death*, if they continued in disobedience.

The later part of the same, viz. *That this peoples repentance and prosperity was the end intended by God*, was proved from that declaration of his desire of their everlasting prosperity; *Oh that there were such an heart in this people to feare me, and to keepe my commandements alway, that it might goe well with them and their posterity for ever.* And the like place, *Psal.* 81. *vers.* 13. to the end: *Esay* 48. *verse* 18. Both Deut. 5. 29

places manifeſt Gods love, and deſire of this peoples ſafety. But the abundance, the ſtrength, with the unrelenting conſtancie and tenderneſſe of his love, is in no place more fully manifeſted than in theſe words of my text. The abundant fervencie wee may note in the very firſt words, in that his mouth which never ſpake idle or ſuperfluous words, doth here ingeminate the appellation, *Oh Hieruſalem, Hieruſalem.* This hee ſpake out of the abundance of his love: But love is oft times fervent or abundant for the preſent, or whiles the object of our love remaines amiable, yet not ſo conſtant or perpetuall, if the qualit

quality of what wee love bee changed. But herein appeares the conſtancie and ſtrength of Gods love, that it was thus fervently ſet upon *Hieruſalem*, not onely in her pure and virgin dayes, or whiles ſhee continued as chaſte and loyall, as when ſhee was affianced unto the *Lord* by *David*, a man after his owne heart: but upon *Hieruſalem*, often drunken with the *Cup* of *fornications*; upon her long ſtained and polluted with the bloud of his Saints; upon *her children*, who with the *dogge returned unto their vomit*, or *with the ſow unto their wallowing in the mire*, or puddle of their Mothers duſt, whoſe ſacrifices were

mingled with righteous bloud; upon *Hierusalem* and her *Children*, after he had cleanſed her infected habitations with fire, and carried her *Inhabitants* beyond *Babylon* into the *North-land*, as it had beene into a more freſh and purer aire; not onely before the *Babyloniſh Captivitie*, but after their returne thence, and replantation in their owne land, *God would have gathered them even as the Hen doth her chickens under her wings, &c.*

In which words, beſides the *Tenderneſſe of Gods love towards* theſe *Caſt-awayes*, is ſet out unto us *the ſafety of his protection*, ſo they would have *beene gathered*. For as there is no creature more

kinde and tender than the hen unto her young ones: ſo is there none that doth more carefully ſhroud and ſhelter them from the ſtorme, none that doth more cloſely hide them from the eye of the *Deſtroyer*. Yet ſo would *God* have hidden *Hieruſalem* under the ſhadow of his wings, from all thoſe ſtormes which afterwards over-whelmed her, and from the *Roman Eagle*, to whom this whole generation became a prey; if ſo *Hieruſalem* with her children after ſo many hundred yeeres experience of his fatherly love & tender care, had not remained more fooliſh than the new hatched brood of reaſonleſſe creatures; if ſo they

had not beene ignorant of *his* call, that had often redeemed them from their enemies. *How often would I have gathered you, and you would not?*

Here were large matter for *Rhetoricall* digreſſions or melliſluous *Encomions* of *divine love*; points wherein many learned *Divines* have in later times beene very copious: yet ſtill leaving the truth of that *Love* (which they ſo magnifie) very queſtionable. It ſhall ſuffice mee at this time, firſt, to proye the undoubted truth and unfainednesſe of Gods tender love, even towards ſuch *Caſtawayes*, as theſe proved, to whom he made this proteſtati-

Two points.

on:

on: Secondly, to unfold (as far as is fitting for us to enquire) how it is possible they should not be *gathered* unto God, nor saved by Christ, whose *gathering* and whose safety, *Hee* to whom nothing can be impossible, had so earnestly, so tenderly, and so constantly longed after.

These are points of such use and consequence, that if God shall enable mee, soundly, though plainly, to unfold their truth; you will (I hope) dispence with mee for want of artificiall exornations or words more choice, than such as naturally spring out of the matters handled; as willingly as the

the poore amongſt you pardon good houſe-keepers for wearing nothing but home-ſpunne cloth. For as it is hard for a man of ordinary meanes to beſtow much on his owne back, and feed many bellies: ſo neither is it eaſie for mee and my preſent opportunities, both to feed your ſoules with the truth, and to cloath my diſcourſe with choice words and flouriſhing phraſes. And I am perſwaded many Preachers might, in this argument, often prove more *Theologicall*, ſo they could be content to be leſſe *Rhetoricall*. Yet let not theſe premiſes prejudice the truth of the concluſion. My purpoſe is not to

diſſent

dissent from any of the *Reformed Churches*, but only in those particulars, wherein they evidently dissent from themselves, and from generall principles of truth acknowledged by all that beleeve God or his word.

1 Point. That God earnestly desires the conversion of such as perish. 1 Tim. 2. 1. 2.

Were I to speake in some Audience of this point, it would be needfull to dip my pen in *Nectar*, or sweeten my voyce with *Ambrosia*, to allay the harshnesse of this position, *That God should so earnestly desire the conversion of such as perish*. Howbeit, the surest ground of that charitie which God requires should be in every one of us towards all (our greatest enemies not excepted) is firme beleefe of this

this his unſpeakable love towards all, even towards ſuch as *kill his Prophets, and ſtone the Meſſengers of his Peace. I exhort* (ſaith the Apoſtle) *that firſt of all, Supplications, prayers, interceſſions and giving of thankes be made for all men: For Kings and all that are in Authority.* Yet *did ſuch* in thoſe dayes moſt *oppreſſe all Chriſtians, & draw them before the Judgement Seats*, even becauſe they did pray to the true God for them. For they *did blaſpheme that worthy name, by which wee were called.* This duty notwithſtanding, which was ſo odious unto thoſe great and rich men, for whoſe good it was performed, *Saint Paul* tels

1 Tim. 2. 1, 2.

Jam. 2. 6.

Verſ. 7.

1 Tim. 1. 3.

tels us was *good and acceptable in the ſight of God our Saviour*: why *acceptable in his ſight*? Becauſe *he would have all men* (and therefore even the ſworne enemies of his Goſpell) *to be ſaved, and come to the knowledge of the truth* which they oppugned. Or if the expreſſe authority of the Apoſtle ſuffice not, his reaſons drawne from the principles of *Nature* will perſwade ſuch as have not quenched the light of *Nature*, by ſetting not the *corruptions* onely, but the very *Eſſence* of *Nature* and *Grace* at ods and faction. *For there is one God*: Had there beene moe, every one might have been conceived as partiall for his owne *Creature*. Verſ. 4. Verſ. 5.

*Creature.* But in as much as all of us have but *one Father*, his love to every one must needs be greater than any *earthly parents* love unto their *Children*, in as much as we are more truly his, than *children* are their *parents*. But here (as the *Apostle* foreseeth) might be replyed; *That albeit God be one, and the onely Creator of all, yet in as much as wee are seeds of Rebels with whom he is displeased; our Mediatour might be more partiall, and commend some to Gods love, neglecting others.* To prevent this scruple, the *Apostle* adds; As there is but *one God*, so there is but
Vers. 5. *one Mediatour betweene God and Man*; and Hee of the same

*Nature*

*Nature* with us, *A man*: but *Men* are partiall; yet ſo is not the *Man Chriſt Jeſus*, that is, *the Man anointed* by the *holy Ghoſt*, to be the *Saviour* of the world. As he truly tooke our fleſh upon him, that hee might be a *faithfull and affectionate High Prieſt*; ſo that wee might conceive of him, as of an unpartiall *Sollicitour* or *Mediatour* betwixt God and us, hee tooke not our Nature inſtampt with any individuall properties, characters, or references to any one tribe or kindred. *Father* according to the fleſh, hee had *none*; but was framed by the ſole immediate hand of God: to the end that as the eye, becauſe it hath no

ſet

set colour, is apt to receive the impression of every colour: so Christ, because hee hath not these carnall references, which others have, but was *without father, without brother, without sister* on earth, might be unpartiall towards all, and account every one that doth *the will of his father which is in Heaven*, as *Sister, Mother* and *Brother*. *Thus* Esay.56.4. 5. *saith the Lord to the Eunuchs that keepe my Sabbaths, and choose the things that please mee, and take hold of my Covenant: even unto them will I give in mine house, and within my walls, a place and a Name, better than of Sonnes and Daughters: I will give them an everlasting name that shall not*

bee

*be cut off*. Briefly, *Hee* is a *Brother* to all mankinde, more loving and more affectionate, than *Brothers* of entire bloud are one towards another.

The very ground of the Apoſtles reaſon thus bared will of it owne accord reverberate that *Diſtinction* which hath beene laid againſt his meaning, by ſome, otherwiſe moſt worthie *Defendants* of the *Truth*.

The *diſtinction* is, that, when the Apoſtle ſaith, *God will have all men to be ſaved*, he means *Genera ſingulorum*, not *Singula generum*, ſome few of all ſorts, not al of every ſort: ſome rich, ſome poor, ſome learned, ſome unlearned, ſome *Iewes*, ſome *Gentiles*, ſome

*Italians*, ſome *Engliſh*, &c.

The illuſtrations which they bring to juſtifie this manner of ſpeech, did the time permit, I could retort upon themſelves, and make them ſpeake more plainly for my opinion, than for theirs. It ſhall be ſufficient by the way to note the impertinencie of the application, ſuppoſing the inſtances brought, were in themſelves juſtifiable by the illuſtrations they bring: or how little it could weaken our aſſertion, although it might intercept all the ſtrength or aid this place affords for the fortification of it. What can it helpe them to turne theſe words, becauſe they make towards us, from

from their ordinary or uſuall meaning, or to reſtraine Gods love only unto ſuch as are ſaved; when as the current of it in other paſſages of Scripture is evidently extended unto ſuch as periſh? In ſtead of many words uttered by him that cannot lie, unto this purpoſe, thoſe few, *Ezek.* 33. 11. ſhall content mee: *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turne from his way and live: turne yee, turne yee from your evill wayes; for why will yee die, Oh houſe of Iſrael?* If God minde the ſafety of *ſuch as periſh*, yea even of moſt *deſperate* and *ſtubborne ſinners*: no queſtion but he

*wils all ſhould be ſaved and come to the knowledge of his truth.*

The former diſtinction then will not ſtop this paſſage. Howbeit ſome learned among the Schoolemen, and other moſt religious Writers of later times, have ſought out another for intercepting all ſuccour this or the like places might afford to the maintenance of that truth which they oppugne and wee defend. That God doth not will the death of a ſinner *Voluntate ſigni* they grant: but that hee wils it *Voluntate beneplaciti*, they take as granted. That is in other termes: God doth not will the death of him that dies, *by his revealed will*; but

but *by his ſecret will*. Not to urge them to a better declaration than hitherto they have made, in what ſenſe God being but one, may be ſaid to have two *Wils*: That hee wils many things which wee know not, that hee hath divers ſecret purpoſes, wee grant and beleeve as moſt true indefinitely taken. But becauſe theſe *Wils* or *Purpoſes* are ſecret; man may not without preſumption determine the particular matters which hee ſo wils or purpoſes. Otherwiſe they ſhould not bee *ſecret* but *revealed* to us: whereas *things ſecret* as *ſecret*, *belong only to God*.

In that they oppoſe this *Secret*

*cret will* to *Gods revealed* will;
they doe as it were put in a *Ca-*
*veat* that we should not beleeve
it in those particulars where
to they apply it. For wee may
not beleeve any thing concer-
ning the salvation or damnation
of mankind, or the meanes
which lead to either; but what
is *revealed*. But this *Secret will*
not *revealed*. *Ergo*, not to be
beleeved.

Nor are we by the principles
of *Reformed religion* bound one-
ly not to beleeve it, but utterly
to disclaime it: For admitting
what was before granted, *an in-*
*definite beleefe, that God wil-*
*many things which hee keepes se-*
*cret from us*: yet wee most abso-
lutely

lutely beleeve, *that he never wils any thing ſecretly, which ſhall bee contrary or contradictory to that whereon his revealed will is ſet*; or, *to that which by the expreſſe warrants of his written word wee know hee wils*. Now every Chriſtian muſt infallibly and determinately beleeve, *that God wils not the death of the wicked, or of him that dies*, (ſeeing his written word doth plainly regiſter his peremptory will unto this purpoſe). Therefore no man may beleeve the contradiction to this, to wit, *That hee wils the death of him that dies*. Otherwiſe this diſtinction admitted, *untwines* the very bonds of mans ſalvation. For what ground of hope

have the very *Elect* beſides *Gods will revealed*, or at the beſt *confirmed by an oath*? Now if wee might admit it but as probable, *That God voluntate beneplaciti*, or *by his ſecret will may purpoſe ſome thing contrarie to what hee promiſes by his revealed will*: who is hee that could have (I ſay not *any certainty*, but) *any morall probabilitie* of his ſalvation? ſeeing God aſſures us of ſalvation onely by his word *revealed*, not by his *ſecret will* or *purpoſe*; which for ought we doe or can poſſibly know, may utterly diſanull what his *revealed will* ſeemes to ratifie.

Laſtly, it is an infallible *Rule* or *Maxime* in divinitie, *That we*

*may*

*may not attribute any thing to the moſt pure and perfect Eſſence of the Deitie which includes an imperfection in it*: much leſſe may wee aſcribe any *impurity* or *untruths* to *that Holy One, the Author of all Truth.* But to ſweare one thing, and to reſerve a *ſecret meaning* contrary to the plaine and literall meaning profeſſed, is the very *Idea* of untruth, the eſſence of impious perjury, which we ſo much condemne in ſome of our adverſaries, who (if this diſtinction might generally paſſe for current amongſt us) might juſtly ſay, that wee are as maliciouſly partiall againſt the *Jeſuites*, as the *Jewes* were againſt *Chriſt Jeſus*; that wee

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God, rather than ſpare to revil
them : ſeeing wee attribute tha
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guiſhed and buried with their bones that have revived it. Let God be true in all his words, in all his ſayings; but eſpecially in all his oathes: and let the *Jeſuite* be reputed, as hee is, a double diſſembling perjured lyer.

The former place of *Ezechiel*, as it is no way impeached by this diſtinction laſt mentioned: ſo doth it plainly refute another gloſſe put upon my text by ſome worthy and famous writers; *How oft would I have gathered you &c.* Theſe words, ſay they, were uttered by our Saviour manifeſting his deſire as man. But unleſſe they be more than men which frame this gloſſe, Chriſt as man was greater

wee are ready to blaſphem God, rather than ſpare to revil them: ſeeing wee attribute tha to the divine Majeſtie which wee condemne in them as moſt impious and contrary to his ſacred will, who will not diſpenſe with *Æquivocation* o *Mentall reſervation*, be the cauſe wherein they bee uſed never ſo good. Becauſe to ſweare one thing *openly*, and *ſecretly* to *reſerve a contradictory meaning*, is contrary to the very nature and eſſence of the very firſt truth; the moſt tranſcendent ſin that can be imagined: Wherefore, as this *diſtinction* was lately hatched, ſo it might be wiſhed, that it might be quickly extinguiſhed

guiſhed and buried with their bones that have revived it. Let God be true in all his words, in all his ſayings; but eſpecially in all his oathes: and let the *Jeſuite* be reputed, as hee is, a double diſſembling perjured lyer.

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ter than they, and ſpake nothing but what hee had in expreſſe commiſſion from his Father. Wee may then (I truſt) without offence, take his words as here they ſound, for better interpretation of his Fathers will, than any man can give of his meaning in this paſſage, uttered by himſelfe in words as plaine as they can deviſe. Theſe words indeed were ſpoken by the mouth of man; yet as truly manifeſting the deſire and good will of God, for the ſaving of the people, as if they had beene immediately ſpoken by the voice of God.

But why ſhould wee thinke they were conceived by Chriſt as

as man, not rather by him as the Mediatour betweene God and Man; as the ſecond perſon in the Trinity manifeſted in our fleſh? He ſaith not, *Behold my Father hath ſent*: but in his owne perſon; *Behold I have ſent unto you Prophets and Wiſe*. Nor is it ſaid, *How often would my Father*; but, *How often would I have gathered you?* this *gathering* wee cannot referre only to the three yeares of his *miniſtery*; but to the whole time of *Hieruſalems* running away from the *Prophets* call, from the firſt time that *David* firſt tooke poſſeſſion of it, untill the laſt deſtruction of it: For all this while, HEE, that was now *ſent* by his Father in

in the ſimilitude of Man, did *ſend Prophets, Wiſemen* and *Apoſtles*, to reclaime them, if they would have hearkened to his, or his meſſengers admonitions. Saint *Luke* puts this out of controverſie. For repeating part of this ſtory, hee ſaith expreſly, *Therefore alſo ſaid the Wiſdome of God, I will ſend them Prophets &c.* And Chriſt is ſaid *the Wiſedome of God*, not as *Man*, but as *God*: and conſequently hee ſpake thoſe words not as man only, but as God.

Luk. 11. 49.

The ſame compaſſion and burning love, the ſame thirſt and longing after *Hieruſalems* ſafety, which wee ſee here manifeſted by a manner incom-

prehenſible

prehenſible to fleſh and blood, in theſe words of our Saviour in my text, or the like uttered by him *Luke* 19. *verſe* 41. *& ſequentibus*, with teares and ſobs, wee muſt beleeve to be as truly, as really and unfainedly in the divine nature, though by a manner incomprehenſible to fleſh and blood. How any ſuch flagrant deſire of their welfare, which finally periſh, ſhould be in God, wee cannot conceive, becauſe our minds are more dazeled with the *inacceſſible light*, than the eyes of Bats and Owles are by gazing on the Sunne. To qualifie the incomprehenſible glory of the Deity, the *Wiſedome of God* was made *fleſh*, that wee might

might ſafely behold the true module or proportion of divine goodneſſe in our Nature: as the eye which cannot looke upon the Sunne in his ſtrength, or as it ſhineth in the firmament, may without offence behold it in the water, being an Element homogeneall to its owne ſubſtance. Thus ſhould all Chriſts prayers, deſires or patheticall wiſhes of mans ſafety, be to us ſo many viſible pledges or ſenſible evidences of Gods inviſible, incomprehenſible love. And ſo hee concludes his laſt invitation of the Jewes; *I have not ſpoken of my ſelfe, but my Father which ſent mee, hee gave mee a commandement, what I ſhould ſay,*

Iohn 12. 49. 50.

*ſay, and what I ſhould ſpeake. And I know that his commandement is everlaſting life. Whatſoever I ſpeake therefore, even as the Father ſaid unto mee, ſo I ſpeake.*

And what ſaith our Saviour more in his owne, than the Prophet had done in the name and perſon of his God? *Sion complained the Lord hath forſaken me, and my Lord hath forgotten mee:* but hee anſwered, *Can a woman forget her ſucking childe, that ſhee ſhould not have compaſſion on the ſonne of her wombe? yea they may forget, yet will not I forget thee. Behold I have engraven thee upon the palmes of my hands, &c.* Theſe and the like places of the Prophet compared with our

Eſay 49. 14, 15. &c.

Saviours ſpeeches here in my text, give us plainly to underſtand, *That whatſoever love any mother can beare to the fruit of her wombe, unto whom her bowels of compaſſion are more tender than the Fathers can be; or whatſoever affection any dumbe creature can afford to their tender brood; the like, but greater doth God beare unto his children.* Unto the *Elect*, moſt will grant. But is his love ſo tender towards ſuch as periſh? Yes, the Lord *carried* the whole hoſt of *Iſrael* (even the *ſtubborne and moſt diſobedient*) as an *Eagle* doth her young ones *upon her wings*, *Exod.* 19. 4. Earthly parents will not vouchſafe to wait perpetually upon

upon their children, the Hen continueth not her call from morning untill night, nor can ſhee endure to hold out her wings all day for a ſhelter to her young ones: as they grow great and refuſe to come, ſhee gives over to invite them. But ſaith the Lord by his Prophet, *I have ſpread out my hands all the day long unto a rebellious people, which walked in a way that was not good, after their owne thoughts: A people that provoketh mee to anger continually to my face, that ſacrificeth in Gardens, and burneth incenſe upon Altars of brick; which remaine among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abomi-* Eſay 65. 2, 3, 4, 5.

*nable things is in their veſſels: which ſay* (adding *Hypocriſie* unto *filthineſſe* and *Idolatry*) *Stand by thy ſelf, come not neere unto me, for I am holier than thou.* Such they were, and ſo conceited of our Saviour, with whom hee had in his life time oft to deale, and for whoſe ſafety hee prayed with teares before his paſſion.

Theſe and many like equivalent paſſages of Scripture are pathetically ſet forth by the Spirit, to aſſure us, that there is no deſire like to the Almighties deſire of ſinfull mans repentance, no longing to his longing after our ſalvation. If Gods love to *Judah* comne tothe height of rebellion, had beene leſſe than

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mans or other creatures love to what they affect moſt dearely: if the meanes he uſed to reclaime her, had beene fewer or leſſe probable than any others had attempted for obtaining their moſt wiſhed end: his demand (to which the Prophet thought no poſſible anſwer could be given) might eaſily be put off by theſe incredulous *Jewes*, unto whom he had not referred the judgement in their owne cauſe, if they could have inſtanced in man or other creature more willingneſſe to doe what poſſibly they could doe, either for themſelves or others, than hee was to doe whatſoever was poſſible to be done for

them. *And now, Oh inhabitants of Jerusalem, and men of Judah, judge, I pray you, betweene mee and my vineyard, what could more be done to my vineyard, that I have not done to it? Wherefore, when I looked it should bring forth grapes, brought it forth wilde grapes?* Esay 5. 3, 4.

2. Point. How it is possible then that all men are not saved.

But the greater wee make the truth and extent of *Gods love*, the more wee increase the difficulty of the second point proposed. For amongst women many there be that would, amongst dumbe creatures scarce any that would not redeeme their sucklings from death by dying themselves: Yet what is it they can doe, which they would

would not doe to ſave their owne lives? And did not *God ſo love the World that hee gave his onely begotten Sonne for it?* Yes, for the *World of the Elect*. If there be *Worlds of the Elect*, I ſee not why any ſhould be excluded from the number. But to let that paſſe: Gods deſire of their repentance which periſh, is undoubtedly ſuch as hath beene ſaid. Yet ſhould wee ſay that he hath done all that could be done for them; how chanceth all are not ſaved? and was the vineyard more barren than *Sarah*, the fruit of whoſe wombe he made like the ſtarres of the skie, or like as the ſands by the Sea ſhore, innumerable?

was it a matter more hard to make an impenitent *Jew* bring forth fruits worthy of repentance, than to make a virgin conceive and beare a Sonne? If it were not; how chanceth it, the word of the Lord (and that but a ſhort one) ſhould bring the one to joyfull iſſue; whiles the other (the repentance of theſe Jewes and other ungodly men) after ſo many exhortations and threatnings, after ſo many promiſes of comfort, and denuntiations of woes (which the Prophets, the Apoſtles, and their Succeſſors have uſed) is not to this day, nor ever ſhall be accompliſhed? If repentance of men borne and brought up

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in ſinne be a worke altogether impoſſible: all of us ſhould utterly periſh; none repent. If poſſible to any; ſhall it not be poſſible to the Almighty, who alone can doe all things? If poſſible in him: why is not repentance wrought in all, whoſe ſalvation he more earneſtly deſires, than the moſt tender hearted mother doth the life and welfare of her darling infant?

Hence in probability, ſome may conclude, either Gods love unto ſuch as periſh is not ſo great as ſome mothers beare unto their children: or elſe his power in reſpect of them is not infinite. And againſt our doctrine perhaps, it will be objected,

jected, that by thus magnifying Gods love towards all, we miniſh his power towards ſome. From which to derogate ought, is in ſome mens judgements the worſt kind of blaſphemie: a point as dangerous in divinity to ſpeake but doubtfully or ſuſpiciously of it, as in matter of State to determine or limit the *Prerogative Royall*. Howbeit, if no other choice were left, but a neceſſity were laid upon us of leaving either the infinite power, or infinite goodneſſe of our God queſtionable or unexpreſſed; the offence were leſſe, not to ſpeake of his power ſo much (as moſt doe,) than to ſpeake ought prejudici-

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all to that conceit, which even the Heathens by the light of nature had of his goodneſſe. This attribute is the chiefe obiect of our love, and for which hee himſelfe deſires to be loved moſt. And in this reſpect to derogate ought from it, it muſt needs be moſt offenſive. But his curſe be upon him that will not unfainedly acknowledge the abſolute infiniteneſſe as well of his power as of his goodneſſe. Whoſoever hee be that loves his goodneſſe, will unfainedly acknowledge hee is to be feared and reverenced, as the Almighty Creator and Iudge of men. Unleſſe he were in power infinite, hee could not be infinitely good.

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good. Howbeit hee that reſtraines his love and tender mercy only to ſuch as are ſaved, doth make his goodneſſe leſſe (at leaſt extenſively) than his power. For there is no creature unto which his power reacheth not. But ſo doth not his loving kindneſſe extend to all; unleſſe hee deſire the good and ſafety of thoſe that periſh.

For winding our ſelves out of the former ſnare; wee are to conſider a maine difference betweene the love of man or other creatures, and the love of God to mankind. Dumbe creatures alwayes effect what they moſt deſire, if it be in the precincts of their power, becauſe they have

have neither reaſon, nor other internall law of right or wrong to controll or counterſway their brutiſh appetites. Man, although indued with reaſon and naturall notions of right and wrong, is notwithſtanding oftentimes drawne by the ſtrength or inordination of his tender affection, to uſe ſuch meanes as are contrary to the rules of reaſon, equitie and religion, for procuring their ſafety or impunity, on whom hee dotes. Howbeit among men, wee may finde ſome, which cannot be wrought by any promiſe or perſwaſion to uſe thoſe unlawfull courſes for the impunity of their children or deareſt friends,

friends, which the world commonly moſt approveth. Not that their love towards their children, friends or acquaintance is leſſe; but becauſe their love to publike juſtice, to truth and equity, and reſpect to their owne integritie, is greater than other mens are. A fit inſtance wee have in *Zaleucus* King of Louis, who having made a ſevere law, that whoſoever committed ſuch an offence (ſuppoſe adulterie) ſhould loſe his eyes: It ſhortly after came to paſſe that the Prince, his ſonne and heire apparent to the crowne, treſpaſſed againſt this ſanction. Could not the good King have granted pardon to his ſonne?

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Hee had power, no doubt, in his hands, to have diſpenſed with this particular, without any danger to his perſon. And moſt Princes would have done as much as they could for the ſafety of their ſucceſſour. Nor could privileges or indulgences upon ſuch ſpeciall circumſtances be held as breaches or violations of publike lawes; becauſe the prerogative of the perſon offending cannot be drawne into example. But *Zaleucus* could not be brought to diſpenſe with his law, becauſe he loved juſtice no leſſe dearly than his Sonne, whom he loved as dearly as himſelfe. And to manifeſt the equality of his love

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to all three, hee cauſed one of his owne eyes, and another of his ſonnes to be put out: that ſo the law might have her due, though not wholly from his Sonne that had offended; but in part from himſelfe, as it were by way of puniſhment for this partiality towards his Sonne.

It were poſſible no doubt for a King to reclaime many inferiours from theft, from robbery, or other ungracious courſes; ſo hee would vouchſafe to abate his owne expences to maintaine theirs, or afford them the ſolaces of his Court, make them his Peeres, or otherwiſe allow them meanes to compaſſe their wonted pleaſures.

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But thus farre to deſcend to unthrifty ſubjects humors, were ill beſeeming that Majeſtie and gravity which ſhould bee in Princes. If one ſhould give notice to a Prince how eaſie and poſſible it were to him by theſe meanes, to ſave a number from the gallowes: his replie would be, *Princeps id poteſt quod ſalva Majeſtate poteſt: That onely is poſſible to a Prince, which can ſtand with the ſafety of his Majeſtie:* but thus to feed the unſatiable appetites of greedy unthrifts (though otherwiſe ſuch as hee loves moſt dearly, and whoſe welfare he wiſhes as heartily as they doe that ſpeake for them) is neither Princely

majeſticall. For a King in this caſe to doe as much as by his authority or other meanes hee is able to doe, were an act of weakneſſe and impotencie, not an act of Soveraigne power; a great blot to his wiſdome, honour and dignity; no true argument of royall love or Princely Clemencie.

In like manner we are to conſider that God, albeit in power infinite, yet his infinite power is matched with goodneſſe as truly infinite; his infinite love, as it were, counterpoiſed with infinite Majeſtie. And though his infinite mercy be as Soveraigne to his orher Attributes: yet is it in a ſort reſtrained by the

the tribunitiall power of his juſtice. This equality of infiniteneſſe betwixt his attributes being conſidered, the former difficulty is eaſily reſolved. If it be demanded whether God could not make a thouſand worlds, as good or better than this: it were infidelity to deny it, why? Becauſe this is an effect of meere power; and might be done without any contradiction to his goodneſſe, to his Majeſtie to his mercy or juſtice: all which it might ſerve to ſet forth. And this is a Rule of faith, *that all effects of meere power, though greater than wee can conceive as poſſible, may be done of him with greater eaſe, than we can*

*breath*. His onely Word would ſuffice to make ten thouſand worlds. But if it be queſtioned, whether God could not have don more than he hath done for his Vineyard, whether he cannot ſave ſuch as dayly periſh: the caſe is altered, and breeds a fallacy *Ad plures interrogationes*. For mans ſalvation is no worke of meere power: it neceſſarily requires a harmony of goodneſſe, of majeſty, of mercy and juſtice, whereunto the infinite power is in a manner ſubſervient. Nor are we to conſider his infinite power alone, but as matched with infinite majeſty; nor his infinite mercy and goodneſſe alone, but as matched with infi-

infinite juſtice. And in this caſe it is as true of God as man; *Deus id poteſt, quod ſalva Majeſtate poteſt; quod ſalva bonitate & juſtitia poteſt: God can doe that which is not prejudiciall to his Majeſtie, to his goodneſſe and juſtice.* And hee had done (if wee may beleeve his oath) as much for his vineyard, as the concurrence of his infinite power and wiſdome could effect without diſparagement to the infinitie of his Majeſtie, or that internall law or rule of infinite goodneſſe, whereby hee created man after his owne image and ſimilitude.

God as he hath his being, ſo hath he his goodneſſe of himſelfe,

ſelfe, and his goodneſſe is his being: as impoſſible therefore, that he ſhould not be good, as not be. Man, as he had his life and being, ſo had he his goodneſſe wholly from his Creatour. And as actuall exiſtence is no part nor neceſſary conſequence of his eſſence: ſo neither is his goodneſſe neceſſarie or eſſentiall to his exiſtence. As his exiſtence, ſo his goodneſſe is mutable: the one neceſſarily including a poſſibilitie of declination or decay; the other an inclination of relapſe, or falling into evill. As he was made after the ſimilitude of God, he was actually and inherently good. Yet was not his good-

goodneſſe eſſentiall, neceſſarie or immutable. Nor did hee reſemble his Creator in theſe eſſentiall attributes: but rather in the exerciſe of them *ad extra*. Now the exerciſe of them was not neceſſarie, but free in the Creator. For God might have continued for ever Moſt holy, righteous and good in himſelfe, albeit hee had never created man, nor other creature. Wherefore hee made them good, as hee was freely good. And ſuch is the goodneſſe communicated to them in their creation, not neceſſarie, but free: And if free, as well including a poſſibilitie of falling into evill, as an actuall ſtate in goodneſſe.

If then you aske, Could not God by his almightie power have prevented *Adams* eating the forbidden fruit? None, I thinke, will bee so incredulous to doubt, whether he that commanded the Sunne to stand still in his sphere, and did dead *Ieroboams* arme, when he stretched it out against the Prophet, could not as easily have stayed *Adams* hand from taking, turned his eye from looking upon, or his heart from lusting after the forbidden fruit. All these were acts of meere power. But had he by his omnipotent power laid this necessity upon *Adams* will or understanding, or had he kept him from transgression

greſſion by reſtraint: hee had made him uncapable of that happineſſe, whereto by his infinite goodneſſe hee had ordained him; for by this ſuppoſition hee had not beene good in himſelfe, nor could he be capable of true felicitie, but he muſt bee capable likewiſe of puniſhment and miſerie. The ground of his intereſt in the one, was his actuall and inherent goodneſſe communicated in his creation: nor was hee liable to the other, but by the mutability of his goodneſſe, or poſſibilitie of falling into evill. In like manner, hee that gave that knowne power and vertue to the load-ſtone, could as eaſily draw

draw the moſt ſtony hearted ſon of *Adam* unto Chriſt, as it doth ſteele and iron. But if hee ſhould draw them by ſuch a neceſſarie and naturall motion, hee ſhould defeat them of all that hope or intereſt in that exceſſive glorie, which hee hath prepared for thoſe that love him. If againe it bee demanded, why God doth not ſave the impenitent and ſtubborne ſinner; it is all one, as if wee ſhould aske, why hee doth not crowne bruit beaſts with honour and immortality. That this he could doe by his infinite power, I will not deny. And if this he would doe, no creature juſtly might controll him, none poſſibly

could reſiſt or hinder him: yet I may without preſumption affirme, that thus to doe, cannot ſtand with the internall rule of his juſtice, goodneſſe and majeſtie. Nor can it ſtand better with the ſame rule to ſave all men, if wee take them as they are, not as they might bee; albeit hee hath indued all with reaſon to diſtinguiſh betweene good and evill. For *many of them ſpeake evill of thoſe things which they know not: but what they know naturally, as bruit beaſts, in thoſe things they corrupt themſelves.* It ſtands leſſe with Gods infinite goodneſſe or power, if we conſider them as linckt with infinite juſtice or majeſtie, to bring ſuch

Jude 10.

ſuch into true happineſſe, than to advance bruit beaſts unto immortality. *It is a people* (ſaith the Prophet) *of no underſtanding, therefore hee that made them, will not have mercie on them; and hee that formed them, will ſhew them no favour.* God out of the abundance of his goodneſſe, mercie, and long-ſuffering, tolerates ſuch as the Prophet and Apoſtle ſpeakes of; and out of his infinite love ſeekes by the preaching of the Word and other meanes, not prejudiciall to his juſtice and majeſtie, to gather them as hee would have done Jeruſalem here in my text. But finally there is a certaine meaſure of iniquity, which where it

Isa. 27. 11.

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is full, an height of ſtubbornneſſe and prophanneſſe, whereunto if once they come, the ſtroake of his infinite juſtice fals heavie upon them, for wilfull contempt of his infinite mercie; that as hee himſelfe ſomewhere ſaith, *Hee cannot any longer endure them.*

The ſuſpitions to which theſe reſolutions ſeeme liable, are ſpecially three:

First, that they derogate from Gods extraordinary favour towards his elect. 1. Object.

Our anſwer is briefe; the offence (if any there be) is taken, not given: ſeeing wee onely affirme, that none ſo periſh, but that they had a poſſibility to be Anſwer.

be ſaved: we deny not that many are ſo ſaved, as it were not poſſible for them finally to periſh; yet ſo ſaved they are, not by Gods infinite power, laying a neceſſity upon their wils; but by his infinite wiſdome preparing their hearts to bee fit objects of his infinite mercy, and fore-caſting their finall ſalvation, as neceſſary by aſſenting not altogether neceſſarily to the particular meanes whereby it is wrought. That is, in fewer termes, unto their ſalvation, an infinite power or infinite mercy matched with juſtice infinite, without an infinite wiſdome would not ſuffice. To call ſome (how many none may

may determine) extraordinarily, as hee did Saint *Paul*, may well ſtand with the eternall rule of his goodneſſe; becauſe hee uſed their miraculous and unuſuall converſion as a meanes to win others by his uſuall and ordinary calling. Speciall privileges upon peculiar and extraordinary occaſions doe not prejudice ordinary lawes. Albeit to draw ſuch privileges into common practice, would overthrow the courſe of juſtice. It is not contrary then to the rule of Gods juſtice, to make ſome feele his mercy and kindneſſe before they ſeeke, that others may not deſpaire of finding it: having aſſured all by an

an eternall promiſe, that ſeeking they ſhall finde, and that they which hunger and thirſt after righteouſneſſe ſhall be ſatisfied.

2 on. The ſecond ſuſpition and imputation is, that this doctrine may too much favour free will.

Anſwer. In briefe wee anſwer; there have beene two extremities in opinions continually followed by the two maine factions of the Chriſtian world. The one, *That God hath ſo decreed all things, that it is impoſſible ought ſhould have beene, that hath not beene: or not to have beene, which hath beene.* This is the opinion of the ancient Stoicks, which attribute all events to fate; and

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is no way mitigated, but rather improved, by referring this abſolute neceſſity not to ſecond cauſes or nature, but to the omnipotent power of the God of nature. This was refuted in our laſt meditations; becauſe it makes God the ſole author of every ſinne.

The ſecond extremity is, *That in man before his converſion by grace, there is a freedome or abiliment to doe that which is pleaſing and acceptable to God, or an activity to worke his owne converſion.* This was the errour of the *Pelagians*, and communicated to the moderne *Papiſts*; who hold a meane indeed, but a falſe one, betweene the *Pelagians*

and the *Stoicks*. The true meane from which all these extremities swerve may bee comprised in these two propositions: the one negative; *In man after* Adams *fall there is no freedome of will, or ability to doe any thing not deserving Gods wrath or just indignation*: the other affirmative; *There is in man after his fall, a possibility left of doing or not doing of some things, which being done or not done, he becomes passively capable of Gods mercies; doing or not doing the contrary, he is excluded from mercy, and remaines a vessell of wrath for his justice to worke upon.* For whether a man will call this contingence in humane actions, not *a possibi-*

*litie*

*litie of doing or not doing*, but rather *a poſſibilitie of acknowledging our infirmities or abſolute impotencie of doing any thing belonging or tending to our ſalvation*; I will not contend with him: Onely of this I reſt perſwaded, that all the exhortations of the Prophets and Apoſtles, to worke humility and true repentance in their Auditors, ſuppoſe a poſſibilitie of humiliation and repentance; a poſſibility likewiſe of acknowledging and conſidering our owne impotency and miſery; a poſſibility likewiſe of conceiving ſome deſire, not meerely bruitiſh, of our redemption or deliverance.

Our Saviour (yee know) re-

quired not onely a deſire of health, of ſight, of ſpeech, in all thoſe whom he healed, reſtored to ſight, or made to ſpeake: but withall a kind of naturall beleefe, or conceit, that he was able to effect what they deſired. Hence ſaith the Euangeliſt, *Marke 6. 5. Mat. 13. verſe laſt*; *Hee could not doe many miracles among them, becauſe of their unbeleefe*. Yet CHRIST alone wrought the miracles, the parties cured were meere patients, no way agents. And ſuch as ſollicited their cauſe in caſe of abſence, at the beſt, were but byſtanders. Now no man (I thinke) will deny, that Chriſt by the power of his Godhead could

could have given ſight, ſpeech, and health to the moſt obſtinate and perverſe: yet by the rule of his divine goodneſſe, he could not caſt his *pearles before ſwine*. Moſt true it is, that wee are altogether dead to life ſpirituall, unable to ſpeake or think, much leſſe to deſire it, as wee ſhould. Yet beleefe and reaſon morall and naturall ſurvive, and may with *Martha* and *Marie* beſeech Chriſt to raiſe up their dead brother, who cannot ſpeake for himſelfe.

The third Objection will rather be preferred in Table-talke diſcourſe, than ſeriouſly urged in ſolemne diſpute. *If God ſo dearly deſire and will the life and* Obj. 3.

*ſafety of ſuch as periſh; his will ſhould not alwaies be done.*

Anſwer. Why? Dare any man living ſay or thinke that hee alwaies doth whatſoever God would have him doe? So, doubtleſſe, he ſhould never ſin or offend his God. For never was there woman ſo wilfull, or man ſo mad as to bee offended with ought, that went not againſt their preſent will. Nor was there ever or poſſibly can be any breach, unleſſe the will of the Law-giver be broken, thwarted or contradicted. For he that leaves the letter and followes the true meaning of the Lawgivers will, doth not tranſgreſſe his law, but obſerve it. And unleſſe Gods

Gods will had beene ſet upon the ſalvation of ſuch as periſh, they had not offended, but rather pleaſed him in running headlong the wayes of death. Yet in a good ſenſe, it is alwayes moſt true, that Gods will is alwayes fulfilled.

We are therefore to conſider, that God may will ſome things abſolutely, others disjunctively: or that ſome things ſhould fall out neceſſarily, others not at all, or contingently. The particulars which God abſolutely wils ſhould fall out neceſſarily, muſt of neceſſity come to paſſe; otherwiſe, his will could in no caſe be truly ſaid to be fulfilled. As, unleſſe the Leper, to whom

it was ſaid by our Saviour, *I will, be thou cleane*, had beene cleanſed, Gods will manifeſted in theſe words, had beene utterly broken. But if every particular which hee wils disjunctively, or which he wils ſhould be contingent, did of neceſſity come to paſſe; his whole will ſhould utterly be defeated. For his will (as wee ſuppoſe in this caſe) is that neither this nor that particular ſhould be neceſſarily: but that either they ſhould not be, or be contingently. And if any particular compriſed within the latitude of this contingency with its conſequent, come to paſſe; his will is truly and perfectly fulfilled. As for example,

example, God tels the *Israelites*, that by obſerving his Commandements they ſhould live; and dye by tranſgreſſing them. Whether therefore they live by the one meanes, or dye by the other; his will is neceſſarily fulfilled: Becauſe it was not that they ſhould neceſſarily obſerve his Commandements or tranſgreſſe them: but to their tranſgreſſion, though contingent, death was the neceſſary doome; ſo was life the neceſſary reward of their contingent obſerving them.

But the Lord hath ſworne that he delighteth not in the death of him that dieth; but in his repentance: if then hee never Object.

ver repent, Gods delight or good pleaſure is not alwayes fulfilled; becauſe hee delights in the one of theſe; not in the other. How then ſhall it be true which is written, *God doth whatſoever pleaſeth him in the Heaven and in the Earth*, if hee make not ſinners repent, in whoſe repentance hee is better pleaſed, than in their death?

Anſwer. But unto this difficultie, the former anſwer may bee rightly fitted. Gods delight or good pleaſure may bee done two wayes, either *in us*, or *upon us*. In the former place, it is ſet upon our repentance or obſequiouſneſſe to his will. For this is that ſervice, whereto by his goodneſſe,

neſſe, he ordained us. But if we croſſe his good will and pleaſure, as it reſpects this point; that is, if wee will not ſuffer our ſelves to be ſaved; the ſame delight or pleaſure is ſet upon our puniſhment and fulfilled upon us. And if wee would enter into our owne hearts, wee might ſee the Image of Gods will hitherto manifeſted by his word, diſtinctly written in them: and that the Rule which his juſtice obſerves in puniſhing the wicked and reprobate, is to meaſure out their plagues and puniſhments according to the meaſure of their neglecting his will or contradicting his delight in their ſubjection.

That

That as the riches of his goodneſſe leading them to repentance hath beene more plentifull: ſo they, by their impenitencie ſtill *treaſure up* greater ſtore of *wrath againſt the day of wrath*. To this purpoſe doth the Lord threaten the obſtinate people before mentioned in *Eſay*; *Theſe are as a ſmoake in my noſe, and a fire that burneth all the day*; as hee hath ſpread out his hands to them all the day. *Behold it is written before mee, I will not keepe ſilence, but will recompence into their boſomes, your iniquities, and the iniquities of your Fathers together, ſaith the Lord: which have burnt incenſe upon the mountaines, and blaſphemed*

Eſa. 65. 5.

*medmee upon the Hils : therefore will I reward their former workes into their boſome.*

Both theſe parts of Gods delight are fully expreſſed by *Salomon : Wiſdome cryeth without, ſhee hath uttered her will in the ſtreets, ſhee cryeth in the chiefe places of the concourſe, in the opening of the Gates, in the Citie, ſhee uttereth her words, ſaying ; How long yee ſimple ones will yee love ſimplicitie, and the ſcorners delight in their ſcorning, and fooles hate knowledge ? Turne you at my reproofe ; behold, I will powre out my ſpirit upon you, I will make knowne my words unto you.* Theſe paſſages infallibly argue an unfained delight in their repentance,

Prov. 1. 20, 21, &c.

tance, and ſuch a deſire of their ſalvation as the wiſdome of God hath expreſſed in my text. But what followes? *Becauſe I have called and yee refuſed, I have ſtretched out my hand, and no man regarded: but yee have ſet at nought all my counſell, and would none of my reproofe; I alſo will laugh at your calamitie, I will mock when your feare commeth.* This his delight remaines the ſame, but is ſet upon another object: To the ſame purpoſe, *Eſay* 65.12. *Therefore I will number you to the ſword, and you ſhall all bow downe to the ſlaughter: becauſe when I called, yee did not anſwer; when I ſpake, yee did not heare: but did evill before mine*

*mine eyes, and did chuſe that wherein I delighted not.* So then, whether by the deſtruction of the wicked, or ſalvation of the choſen; Gods name is ſtill glorified. His juſtice expects what ſhould have beene done, but was not paid unto mercy. Hee can be no loſer by mans unthankfulneſſe or ungratefulneſſe. The caſe is all one, as if one ſhould take that from a theefe with the left hand, which hee hath picked out of our right hand. Thus much of the two points propoſed.

I doe deſire no more than that the tree may be judged by the fruit: and queſtionleſſe the uſe of theſe reſolutions, for convincing

convincing our ſelves of ſinne, or quelling deſpaire, or for encouraging the careleſſe and impenitent unto repentance, by giving them the right hold of the meanes of life, is much greater than can bee conceived without the admittance of their truth.

Firſt, ſeeing the end of our preaching is not ſo much to *inſtruct the elect*, as *to call ſinners to repentance*; not ſo much to confirme their faith that are already certaine of ſalvation, as to give hope to the unregenerate, that they may bee ſaved: how ſhall wee accompliſh either intendment by magnifying Gods love towards the elect? who theſe

theſe are, God and themſelves know. How ſhall he that lives yet in ſinne perſwade himſelfe, there is probability that he may bee ſaved, becauſe God hath infallibly decreed to ſave ſome few? Rather ſeeing by the contrary doctrine, the moſt part of mankinde muſt neceſſarily periſh, hee hath more reaſon to feare, leſt he be one of thoſe many, than one of the few. The bare poſſibility of his ſalvation cannot be inferted, but from indefinite premiſſes, from which no certaine concluſion can poſſibly follow: and without certaine apprehenſion or conceit of poſſibility, there can bee no certaine ground of hope. But if

wee admit the former extent of Gods unſpeakable love to all, and his deſire of their eternall ſafety, which deſperately periſh; every man may, nay, muſt undoubtedly thus conclude; *Therefore, Gods love extends to mee: It is his good will and pleaſure, to have mee ſaved amongſt the reſt, as well as any other: and whatſoever he unfainedly wils, his power is able effectually to bring to paſſe.*

The danger of ſinne, and terrour of that dreadfull day, being firſt made knowne to our Auditory; the preſſing of theſe points, as effectually as they might bee, (were this doctrine held for current) would kindle the

the love of God in our hearts, and inflame them with deſires anſwerable to Gods ardent will of our ſalvation: and theſe once kindled, would breed ſure hope, and in a manner inforce us to embrace the infallible meanes thereunto ordained.

Without admiſſion of the former doctrine, it is impoſſible for any man rightly to meaſure the hainouſneſſe of his owne or others ſinnes. Such as gather the infinity of ſinnes demerit, from the infinite Majeſtie againſt which it is committed, give us the ſurface of ſinne, infinite in length and breadth; but not in ſolidity. The will or pleaſure of a Prince in matters

meanly affected by him, or in reſpect of which hee is little more than indifferent, may bee neglected without greater offence, than meaner perſons may juſtly take for foule indignities or grievous wrongs. But if a Princes ſoveraigne command in a matter which he deſired ſo much as his owne life, ſhould be contemned; a loyall ſubject conſcious of ſuch contempt, though hapning through riot, or perſwaſions of ill company, would in his ſober fits be ready to take revenge of himſelfe; ſpecially if hee knew his Soveraignes love or liking of him to be more than ordinary. Conſider then, that as the Majeſty and

and goodneſſe of our God, ſo his love and mercy towards us is truly infinite: that he deſires our repentance as earneſtly, as wee can deſire meat and drinke in the extremity of thirſt or hunger; as wee can doe life it ſelfe, whiles wee are beſet with death: This our *God manifeſted in our fleſh*, did not deſire his owne life ſo much as our redemption. We muſt therefore meaſure the hainouſneſſe of our ſinne, by the abundance of Gods love, by the height and depth of our Saviours humiliation.

Thus they will appeare infinite, not only becauſe committed againſt an infinite Majeſty,

but becauſe with this dimenſion, they further include a wilfull neglect of infinite mercies, and incomprehenſible deſires of our ſalvation. Wee are by nature the ſeed of rebels, which had lift up their hands againſt the infinite goodneſſe of their Creator, in taking of the forbidden fruit; whereby they ſought to be like him in Majeſty. Conſcious of the tranſgreſſion, the firſt actors immediately hid themſelves from his preſence: and, as if this their terrour had imprinted a perpetuall antipathy in their poſteritie, the leaſt glimpſe of his glory for many generations after, made them crie out, *Alas wee ſhall die, becauſe*

*cauſe we have ſeene the Lord.* We ſtill continue like the offſpring of tame creatures grown wilde, alwayes eſchewing his preſence, that ſeekes to recover us; as the bird doth the fowlers, or the beaſts of the foreſt the ſight of fire. And yet, unleſſe hee ſhelter us under the ſhadow of his wings, wee are as a prey expoſed to the deſtroyer, already condemned for fuell to the flames of hell, or nutriment to the breed of ſerpents. To redeeme us from this everlaſting thraldome, our God came downe into the world in the ſimilitude of our fleſh, made as a ſtale to allure us with wiles into his net, that hee might

draw us with the cords of love. The depth of Christs humiliation was as great as the difference betweene God and the meaneſt man; therefore truly infinite. *Hoc*, that was *equall with God*, was converſant here on earth with us in the *forme* and condition *of a ſervant*. But of ſervants by birth or civill conſtitution, many live in health and eaſe, with ſufficient ſupplies of all things neceſſary for this life. So did not the Son of God: His humanity was charged with all the miſeries whereof mortality is capable; ſubject to hunger, thirſt, temptations, revilings and ſcornings even of his ſervants; an indig-

nitie

nitie which cannot befall ſlaves or vaſſals, either borne or made ſuch by men : or, to uſe the Prophets words, *Hee bare mans infirmities*, not ſpiritually onely, but bodily. For *who was weake and hee not weake ?* who was ſick and hee whole ? No malady of any diſeaſe cured by him, but was made his, by his exact and perfect ſympathie : Laſtly, *Hee bare our ſinnes* upon the croſſe, and ſubmitted himſelfe to greater torments than any man in this life can ſuffer. And though theſe were as diſpleaſant to his humane nature, as to ours : yet were our ſinnes to him more diſpleaſant. As he was loving to us in his death :

ſo

ſo was hee wiſe towards himſelfe, and in ſubmitting himſelfe unto his cruell and ignominious death did of two evils chuſe the leſſe; rather to ſuffer the puniſhment due to our ſinnes, than to ſuffer ſinne ſtill to raigne in us, whom he loved more dearely than his owne life. If then, we ſhall continue in ſinne after the manifeſtation of his love: the hainouſneſſe of our offence is truly infinite: in ſo much as wee doe that continually, which is more diſtaſtfull to our gracious God, than any torments can be to us. So doing we build up the *workes of Satan which hee came purpoſely to deſtroy*. For of this I would not have

have you ignorant; that albeit the end of his death was to redeeme ſinners: yet the onely meanes predeſtinated by him for our redemption, is *deſtruction of the workes of Satan*, and *renovation of his Fathers Image* in our Soules. For us then to reedifie the workes of Satan, or abett his faction, is ſtill more offenſive to this our God, then was his *Agonie* or bloudy ſweat.

For taking a fuller meaſure of our ſinnes: let us hereunto adde his patient expectation of his enemies converſion after the reſurrection. If the ſonne of *Zaleucus* before mentioned ſhould have pardoned any as deeply guiltie

guilty as himſelfe had beene of that offence for which hee loſt one of his eyes, and his father another; the world would have taxed him, either of unjuſt follie, or too much facilitie, rather than commended him for true juſtice or clemencie. But that we may know how farre Gods mercy doth over-beare his Majeſtie, he proceeds not ſtraightway to execute vengeance upon thoſe Jewes which wrecked their malice upon his deare and onely Sonne, which had committed nothing worthy of blame, much leſſe of death. Here was matter of wrath and indignation ſo juſt as would have moved the moſt mercifull man

man on Earth to have taken ſpeedy revenge upon theſe ſpillers of innocent blood; eſpecially the law of God permitting thus much. But Gods mercy is above his law, above his juſtice. Theſe did exact the very abolition of theſe ſinners in the very firſt act of ſinne committed againſt God made man for their redemption: yet hee patiently expects their repentance which with unrelenting fury had plotted his deſtruction. *Forty yeares long had hee beene grieved with this generation* after the firſt Paſſeover celebrated in ſigne of their deliverance from *Ægyptian* bondage, and for their ſtubbornneſſe *Hee ſwore*

*they*

*they ſhould not enter into his reſt.* And now their poſterity, after a more glorious deliverance from the powers of darkneſſe, have forty yeares allotted them for repentance, before they bee rooted out of the land of *Reſt* or *Promiſe*. *Yet hath not the Lord given them hearts to perceive, eyes to ſee, or eares to heare unto this day: becauſe ſeeing they would not ſee, nor hearing would not heare;* but hardened their hearts againſt the Spirit of grace. Lord give us what thou didſt not give them; hearts of fleſh that may melt at thy threats; eares to heare the admonirions of our peace; and eyes to foreſee the day of our viſitation: that ſo when

when thy wrath ſhall be revealed againſt ſinne and ſinners; wee may bee ſheltered from flames of fire and brimſtone, under the ſhadow of thy wings ſo long ſtretched out in mercie for us. Often, Oh Lord, wouldſt thou have *gathered* us, and wee would not: but let there be, we beſeech thee, an end of our ſtubbornneſſe and ingratitude towards thee; no end of thy mercies and loving kindneſſes towards us. Amen.

GODS

# GODS IVST HARDNING OF. PHARAOH, When he had filled up the measure of his iniquitie.

OR

## AN EXPOSITION OF ROM. 9. 18, 19.

*Therefore he hath mercie on whom he will have mercie, and whom he will he hardneth.*

*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will.*

LONDON,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE.
1638.

# GOD'S
# HARDNING
OF
# PHARAOH,
## When he had filled up
## the measure of his
impiety.
OR
## AN EXPOSITION OF
ROM. 9. 18, 19.

LONDON
Printed by JOHN HAVILAND,
for ROBERT MILBOURN.
1643.

# Gods juſt hardning of *Pharaoh*, when he had filled up the meaſure of his iniquitie:

Or

# An Expoſition of ROM. 9. 18, 19.

*Therefore hath he mercie on whom he will have mercie, and whom hee will hee hardneth.*

*Thou wilt ſay then unto me, Why doth he yet finde fault? For who hath reſiſted his will?*

THe former part of this propoſition here inferred by way of concluſion was avouched before

by our Apoſtle, as an undoubted *Maxime* ratified by Gods owne voyce to *Moſes*. For he ſaid to *Moſes*, *I will have mercy on whom I will have mercy: and I will have compaſion, on whom I will have compaſſion. Exod.* 33.19. The true ſenſe and meaning of which place I have before declared in unfolding the 16. verſe of this chapter: ſo that the later part of this eighteenth verſe, (*Whom he will, hee hardneth*) muſt be the principall ſubject of my preſent diſcourſe.

The Antecedent inferring this part of this concluſion, is Gods ſpeech to *Pharaoh*, *Exod.* 9. 18. *Even for this purpoſe have I raiſed thee up, that I may ſhew*

my

*my power in thee, and that my name may be declared throughout all the Earth.* The inference is plaine; ſeeing Gods powre was to be manifeſted in hardening *Pharaoh*.

The points of inquiry (whoſe full diſcuſſion will open an eaſie paſſage to the difficulties concerning *Rebrobation* and *Election*, and bring all the contentious controverſies concerning the meaning of this chapter to a breefe proſpicuous iſſue) are eſpecially foure.

1. The Manner how God doth harden.

2. The pertinencie of the Objection [*why doth hee yet finde fault? for who hath reſiſted his*

*will?* ] and the validitie of the Apoſtles anſwer.

3. The *Logicall* determination of this propoſition, [*Whom hee will, hee hardeneth:* ] what is the proper object of Gods will in hardening.

4. What manner of diviſion this is, [*Hee will have compaſſion on whom hee will have compaſſion; and whom hee will, hee hardeneth.*]

For the right opening of all theſe foure difficulties; the explication of the ſingle termes, with their divers acceptions, ſerves as a key.

The termes briefly to be explicated are three:

1. Gods will.

2. In-

2. Induration, or Hardening.
3. Irreſiſtible.

The principall difficultie or tranſcendent queſtion, is, in what ſenſe *Gods will or Induration* may be ſaid to be *irreſiſtible*, [*whom hee will hee hardeneth.*]

Not to trouble you with any curious diſtinctions concerning *Gods will*: (this is a ſtring which in moſt meditations we were inforced to touch.) Albeit *Gods will* be moſt truly and indiviſibly *one*, and in indiviſible unitie, moſt truly infinite and immutable: yet is it immutably free, omnipotent, able to produce pluralitie as well as unitie, mutabilitie as well as immutabilitie, weakneſſe as well

In what ſenſe, or in reſpect of what objects *Gods will* is ſaid to be *irreſiſtible.*

well as ſtrength, in his creatures. By this one, infinite, immutable *will*, hee ordaines that ſome things ſhall be neceſſarie, or that this ſhall be at this time and no other. And ſuch particulars hee is ſaid by an extrinſecall denomination from the object, to will by his *irreſiſtible will*. The meaning is, the production of the object ſo willed, cannot be reſiſted, becauſe it is Gods will, that it ſhall come to paſſe, notwithſtanding any reſiſtance that is or can bee made againſt it. If any particular ſo willed, ſhould not come to paſſe, his *will* might be reſiſted, being ſet only on this.

By

By the ſame immutable and indiviſible *will*, hee ordained that other events ſhould be mutable or contingent, *viz.* that, of more particulars propoſed, this may be as well as that; the affirmative as well as the negative. And of particulars ſo willed, no one can bee ſaid to bee willed by his *irreſiſtible will*. If the exiſtence of any one ſo willed ſhould be neceſſarie, his *will* might bee reſiſted; ſeeing his *will* is, they ſhould not bee neceſſarie. Each particular of this kinde by the like denomination of the thing willed, hee may be ſaid to will by his *reſiſtible will*. The whole συζυγία or liſt of ſeverall poſſibilities, or the

the indifference betwixt the particulars, he wils by his *irresistible will*.

The Psalmists oracle is universally true of all persons in every age of *Adam*, specially before his fall; *Non Deus volens iniquitatem tues*: God doth not, he cannot will iniquitie. And yet wee see the world is full of it. The Apostles speech againe is as universally true; *This is the will of God, even your sanctification, that every one of you should know to possesse his vessell in honour*, 1 *Thess*. 4.3. God willeth, and he seriously willeth sanctitie of life in our selves, uprightnesse and integritie of conversation amongst men: and yet

behold

behold a *Vacuum* in this little world, in the ſonnes of *Adam*, whom hee created after his owne image and ſimilitude. So then, hee neither wils mens goodneſſe, nor wils their iniquitie by his irreſiſtible will. Hee truly willed *Adams* integritie, but not by his *irreſiſtible will*: For ſo *Adam* could not have fallen. What, ſhall wee ſay then, God did will *Adams* fall, by his *irreſiſtible will*? God forbid: For ſo *Adam* could not but have ſinned. Where is the meane or middle ſtation, on which we may build our faith? The immediate object of Gods irreſiſtible will, in this caſe, was *Adams* free will, that is,

*Poteſtas*

*Poteſtas labendi, & poteſtas ſtandi*: Powre to ſtand and powre to fall. By the ſame *will* hee decreed *Death*, as the inevitable conſequent of his fall; and *life*, as the neceſſary unpreventable reward of his perſeverance. Thus much briefly of *Gods will*, in what ſenſe it is *reſiſtible* or *irreſiſtible*.

What it is to harden.

The nature and property of an *hardened heart* cannot in fewer words better bee expreſſed, than by the Poets character of an unruly ſtubborne youth.

*Cereus in vitium flecti, monitoribus aſper.*

It is a conſtitution or temper of minde, as pliant as wax, to receive the impreſſions of the

*fleſh*

*fleſh* or ſtamp of the *old* man; but as untoward as flint or other ragged ſtone, to admit the image of the *new man*.

## *The firſt generall part, how God doth harden.*

The firſt generall part.

THe difficultie is, in what ſenſe God can bee truly ſaid to be the Authour of ſuch a temper. The propoſition is of undoubted truth, whether we conſider it as an indefinite, *God doth harden*; or as a ſingular *God hardened Pharaoh*; or in the univerſality here mentioned, *God hardeneth whom he will*, after the ſame manner he hardened *Pharaoh*.

Concerning the manner how God

God doth harden, the queſtions are two.

1. Whether hee harden *poſitively*, or *privatively onely*.

2. Whether he harden by his *irreſiſtible will*, or by his reſiſtible *will onely*.

To give one and the ſame anſwer to either demand without diſtinction of time or perſons, were to entangle our ſelves (as moſt Writers in this argument have done) in the fallacie, *Ad plures interrogationes*.

That God doth not harden all men at all times, after this ſame manner.

Touching the firſt queſtion, ſome good Writers maintaine the univerſall negative, *God never hardens poſitively, but privatively onely*; onely by ſubſtracting, or not granting grace or other

other meanes of repentance: or by leaving nature to the bent of its inbred corruption. *Vide Lorinum in verſ. 51. cap. 7. Act. Apoſt. pag. 322. colum. 1ª.* Others of as good note, and greater deſert in *Reformed Churches*, better refute the *defective extreme*, than they expreſſe the *meane* betweene it, and the *contrary extreme* in exceſſe: with the maintenance whereof they are deeply charged, not by *Papiſts* onely, but by their brethren. How often have *Calvin* and *Beza* beene accuſed by *Lutherans*, as if they taught, *That God did directly harden mens hearts, by infuſion of bad qualities*: or, *That the production of a reprobate or impenitent*

*impenitent temper were such an immediate or formall terme of his positive action, as heat is of calefaction, or drought of heat.* But if we take *Privative* and *Positive induration* in this sense, and set them so farre asunder; the division is altogether imperfect: the former member comes as farre short of the truth, as the latter overreacheth it. God sometimes hardens some men neither the one way nor the other; that is (as wee say in schooles) *datur medium abnegationis* betweene them. And perhaps it may be as questionable, whether God at any time hardens any man *merè privativè*; as it is, whether there can be *Pec-*

*catum*

*catum puræ omissionis*, any sinne of meere *omission*, without all mixture of commission. But with this question here or elsewhere wee are not disposed to meddle; being rather willing to grant what is confessed by all or most, That hee sometimes hardens *privativè*, if not by meere substraction of grace, or utter deniall of other meanes of repentance; yet so especially by these meanes as may suffice to verifie the truth of the proposition usually received; or to give the denomination of *Privative Hardening*.

God sometimes hardens privatively only.

But many times hee hardens *Positivè*; not by infusion of bad qualities; but by disposing or

God usually hardens *positively*; but not by his irresistible will.

inclining the Heart to goodneſſe, that is, by communication of his favours, and exhibition of motives more than ordinarie to repentance, not that hee exhibites the ſame with purpoſe to harden: but rather to mollifie and organize mens hearts to the receiving of Grace. The naturall effect or purpoſed iſſue of the *Riches* of Gods bountie, is to draw men to repentance. But the very attempt or ſway of meanes offered, provokes hearts faſtned to their ſinnes, to greater ſtubbornneſſe in the rebound. Hearts thus affected *treaſure up wrath againſt the day of wrath* in a proportioned meaſure to the *riches of bountie*

*bountie* offered, but not entertained by them. And ſuch a cauſe as God is of their *treaſuring up of wrath*, hee is likewiſe of their *hardening*; no direct, no neceſſary cauſe of either: yet a cauſe of both, more than *privative*, a *poſitive cauſe* by conſequence or reſultance; not neceſſary, or neceſſary onely *ex hypotheſi*. Meanes of repentance ſincerely offered by God, but wilfully rejected by man, concur as poſitively to induration of heart, as the heating of water doth to the quick freezing of it, when it is taken off the fire and ſet in the cold aire. If a Phyſician ſhould miniſter ſome phyſicall drink unto his patient, and

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heape clothes upon him with purpoſe to prevent ſome diſeaſe by a kindly ſweat; and the patient throughly heated, wilfully throw them off: both may be ſaid *poſitive cauſes* of the cold, which would neceſſary enſue from both actions; albeit the patient only were the true moral cauſe, or the only blame-worthy cauſe of his owne death or danger following. Juſt according to the importance of this ſuppoſition or ſimilitude, is the cauſe of hardening in many caſes to be divided betwixt God and man. The *Iſraelites* did harden their owne hearts in the wilderneſſe; and yet their hearts had not beene ſo hardened, unleſſe

leſſe the Lord had done ſo many wonders in their ſight. In every wonder his purpoſe was to get beleefe: but through their wilfull unbeleefe, the beſt effect of his greateſt wonders was induration and impenitencie. Now as it ſuits not with the rule of good manners for *Phyſicians* to tie a mans hands of diſcretion or place, leſt hee uſe them to his owne harme: ſo neither was it conſonant to the rules of eternall equitie, that God ſhould neceſſitate the Iſraelites wils to a true beleefe of his wonders, or mollifie their hearts againſt their wils; that is, *Hee neither hardens nor mollifies their hearts by his irreſiſtible*

*will; nor did he at all will their hardning, but rather their mollification.*

Pharaoh was hardned by Gods irresistible will.

All this is true of Gods ordinarie manner of hardning men, or of the first degrees of hardning any man. But *Pharaohs* case is extraordinarie. *Beza* rightly inferres against *Origen* and his followers; that this hardening whereof the Apostle here speaketh, was irresistible; that the party thus hardened was uncaple of repentance; that God did shew signes and wonders in *Ægypt*, not with purpose to reclaime but harden *Pharaoh*, and to drive him headlong into the snare prepared for him from everlasting.

All

All theſe inferences are plaine, firſt that interrogation, *Who hath reſiſted his will?* is equivalent to the univerſall negative, *No man, no creature can at any time reſiſt his will.* That is, according to the interpretation premiſed, *Whatſoever particular Gods will is to have neceſſary, or ſo to be, as the contrary or contradictorie to it ſhall not be: the exiſtence of it cannot be prevented or avoyded.* Now that God did in this peremptory manner will *Pharaohs* hardening, is evident from the *Emphaſis* of that meſſage delivered unto him by *Moſes*, Εἰς ὃ αὐτὸ, *Even for this very purpoſe*, and for no other end in the world poſſible, *have*

*I raiſed thee up, that I might ſhew in thee my power:* and his power was to be ſhewed in his hardening. For from the tenor of this meſſage, the Apoſtle inferres the latter part of this concluſion in my text, *Whom hee will, hee hardneth*; yea ſo hardneth, that it is impoſſible they ſhould eſcape it, or his judgements due unto it.

Whether Pharaoh were an abſolute reprobate, or created to be hardned.

In all theſe collections *Beza* doth not erre. Yet was *Beza* (with reverence bee it ſpoken) more to blame than this *filthy Writer*, (for ſo it pleaſeth him to entitle *Origen*) in that he referres theſe threatnings, [*For this very purpoſe have I raiſed thee up, that I may ſhew my power in*

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a more direct and more neceſ-
ſarie cauſe of his butchering the
*Iſraelites* infants, than he was of
*Adams* good actions, during the
ſpace of his innocencie. For of
theſe, or of his ſhort continu-
ance in the ſtate of integritie, he
was no neceſſarie, nor immuta-
ble cauſe; that is, hee did not
decree that *Adams* integrity
ſhould be immutable. But whe-
ther Gods hardning *Pharaoh* by
his *irreſiſtible will*, can any way
inferre that *Pharaoh* was an ab-
ſolute reprobate, or borne to the
end he might bee hardned, we
are hereafter to diſpute in the
third point. All wee have to ſay
in this place is this: If as much
as *Beza* earneſtly contends for
we

were once granted; the objection following, to which our Apostle vouchsafes a double answer, had beene altogether as unanswerable, as impertinently moved in this place. Let us then examine the pertinencie of the objection, and unfold the validitie of the answers.

*The second generall point, concerning the pertinencie of the objection.*

The second generall part.

WHy doth hee yet finde fault? τί ἔτι μέμφεται? or *Why doth hee yet chide?* with whom doth he find fault? or whom doth hee chide? All that

that are reprobates? doth hee *only* chide them? is this all that they are to feare? the very worſt that can befall them? were this ſpeech to bee as farre extended as it is by moſt Interpreters, no queſtion, but our Apoſtle would have intended the force and acrimonie of it a great deale more than he doth; thus farre at leaſt: *Why doth he puniſh? why doth he plague the reprobates in this life, and deliver them up to everlaſting torments in the life to come; ſeeing they doe but that which hee by his irreſiſtible will hath appointed?* Or ſuppoſe the Greeke μέμφεται, might by ſome unuſual *Synecdoche* (which paſſeth our reading, obſervati-

on

on or understanding) include as much or more than we now expresse (all the plagues of the life to come:) yet it is questioned what Ἐπ hath here to doe. It must be examined whence it came, and whither it tends. It naturally designes some definite point or section of time, and imports particulars before begun and still continued: it can have no place in the immutable sphere of eternitie, no reference to the exercise of Gods everlasting wrath against the reprobates in generall.

That the objection proposed hath reference only to Pharaoh, or to some few in his case; not to all that perish or are reprobated.

The *quære's* which here naturally offer themselves, (though, for ought that I know, not discussed by any Interpreters) have occasioned

occasioned mee in this place, to make use of a *Rule* more usefull than usuall, for explicating the difficult places of the *New Testament*. The *Rule* is this; *To search out the passages of the old Testament with their historicall circumstances, unto which the speeches of our Saviour and his Apostles have speciall reference or allusion.* Now this Interrogation [Τὶ ἔτι μέμφεται] was conceived from our Apostles meditations upon those expostulations with *Pharaoh*, *Exod.* 9.16. *And indeed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the Earth.* Ἔτι οὖν σὺ ἐμποιῇ; *And*

*ye*

*yet exaltest thou thy ſelfe againſt my people*, or *oppreſſeſt thou my people, that thou wilt not let them goe?* *Chap.* 10. *verſ.* 3. ἕως πότε; *hee yet chides* and threatens him againe, *How long wilt thou refuſe to humble thy ſelfe before mee? Let my people goe, that they may ſerve mee. Elſe if thou refuſe to let my people goe, behold to morrow I will bring the locuſts into thy coaſts.* That which makes moſt for this interpretation, is the hiſtoricall circumſtance of the time and manner of Gods proceeding with *Pharaoh*. For this expoſtulation, whereunto our Apoſtle in this place hath reference, was uttered after the ſeventh wonder wrought

wrought by *Moſes* and *Aaron* in the ſight of *Pharaoh*; upon which it is expreſly ſaid, that *The Lord hardned the heart of Pharaoh, that hee hearkned not unto them.* Whereas of the five going before, it is onely ſaid, *That Pharaoh hardned his heart*, or *his heart was hardned*, or *hee ſet not his heart to the wonders.* The ſpirits cenſure likewiſe of *Pharaohs* ſtupiditie, upon the firſt wonder may bee read impersonally, or to bee referred to the wonder it ſelfe; which might poſitively harden his heart in ſuch a ſenſe as is before expreſſed. Nor is it to be omitted, that upon the neglect of the ſeventh wonder, the Lord enlargeth

largeth his commission to *Moses* and his threats to *Pharaoh*. *Thus saith the Lord God of the Hebrewes, Let my people goe, that they may serve mee. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou maist know that there is none like mee in all the earth. For now I will stretch out my hand that I may smite thee and thy people with pestilence, and thou shalt bee cut off from the earth*: or as *Junius* excellently rendreth it; *I had smitten thee and thy people with pestilence, when I destroyed your cattell with murraine, and thou hadst beene cut off from the earth, when the boiles were so rife*

upon the *Magitians*: but when they fell, *I made thee to ſtand* (for ſo the *Hebrew* is *verbatim*:) to what purpoſe? that thou mighteſt ſtill ſtand out againſt mee? nay but *for this very* purpoſe [*That I might ſhew my power and declare my name more manifeſtly throughout all the earth, by a more remarkable deſtruction, than all that time ſhould have befallen thee.*]

The true occaſion of the former objection.

This briefe ſurvey of theſe hiſtoricall circumſtances preſent unto us, as in a mappe, the juſt occaſion, the due force and full extent of the objection here intimated *in tranſitu*, *Thou wilt ſay then unto mee, why doth hee yet finde fault?* As if ſome one on *Pharaohs* behalfe had replied more

more expreſly thus : *God indeed had juſt cauſe to upbraid Pharaoh heretofore, for neglect of his ſignes and wonders : it was a foule fault in him not to relent, ſo long as there was a poſſibilitie left for him to relent. But ſince God hath thus openly declared his irreſiſtible will to harden him to deſtruction,* τί ἔτι μέμφε, *Why doth he chide him any longer? Why doth he hold on to expoſtulate more ſharply with him than heretofore, for that which it is impoſſible for him to avoid? For is it poſſible for him to open the doore of repentance, when God hath ſhut it? or to mollifie his heart, whoſe hardning was now by Gods decree irrevocable?*

I have heard of a malepart

Courtier, who being rated of his Soveraigne Lord for committing the third murther, after hee had beene graciously pardoned for two, made this saucy reply: *One man indeed I killed; and if the law might have had its course, that had beene all. For the death of the second and of the third, your Highnesse is to answer God and the Law.* Our Apostle being better acquainted than wee are with the circumstances of time, & with the manner of *Pharaohs* hardening, foresaw the male part *Jew* or *Hypocrite* (especially when *Pharaohs* case came in a manner to be their owne) would make this or the like saucie answer to God; *If Pharaoh,*

*raoh, after the time, wherein by the ordinary course of justice hee was to die, were by Gods speciall appointment not onely reprived, but suffered to be more out-ragious than before, yea imboldened to contemne Gods messengers; the ensuing evils which befell the Ægyptians may seeme to be more justly imputed unto God, than unto him; at least, the former expostulation might seeme now altogether unseasonable.*

To this objection our Apostle opposeth a twofold answer: First, he checks the sauciness of the Replicant; *Nay but oh man who art thou ὁ ἀνταποκρινόμενος, qui respondeas Deo*, saith the *Vulgar*: *Beza*, (as hee

The Apostles first answer to the former objection explicated.

thinkes) more fully *qui reſponſas Deo*; our *Engliſh* better than both, *that repliest againſt God*. The juſt and naturall value of the *originall* doubly compounded word will beſt appeare from the circumſtances ſpecified. Firſt, God by *Moſes* admoniſheth *Pharaoh* to let his people goe. But he refuſeth. Then God expoſtulateth with him, *As yet exalteſt thou thy ſelfe againſt my people, that thou wilt not let them goe?* The objection made by the Hypocrite is as a rejoynder upon Gods Reply to *Pharaoh* for his wonted ſtubbornneſſe; or as an anſwer made on his behalfe, or others in his caſe, unto the former

mer expoſtulations. For ἀντα-πεκρίνεσθαι is *Reſpondenti reſpondere*, *to rejoyne upon a replie* or *anſwer*. Now this Rejoynder (to ſpeake according to the rules of modeſtie and good manners) was too ſaucie, out of what mans mouth ſoever it had proceeded. For what is man in reſpect of God? any better than an artificiall body in reſpect of the artificer that makes it? or than an earthen veſſell in reſpect of the potter? Nay if wee might imagine a baſe veſſell could ſpeake (as fables ſuppoſe beaſts in old time did) and thus expoſtulate with the potter; [*When I was ſpoiled in the making, why didſt*

*thou rather reſerve me to ſuch baſe and ignominious uſes, than throw mee away; eſpecially when others of the ſame lumpe are fitted for commendable uſes?*] it would deſerve to be appointed yet to more baſe or homely uſes. For a by-ſtander that had no skill in this facultie; for the potters boy or apprentiſe thus to expoſtulate on the veſſels behalfe to his father or maſter, would argue ignorance and indiſcretion. The potter at leaſt would take ſo much authority on him, as to reply; *I will appoint every veſſell to what uſe I thinke fit; not to ſuch uſe as every idle fellow, or malepart boy would have it appointed.*

Now

Now all that our Apoſtle in this ſimilitude intends is, that wee muſt attribute more unto the Creators skill and wiſdome in diſpenſing mercy and judgement, or in preparing veſſels of wrath, and veſſels of honour, than wee doe unto the potters judgement in diſcerning clay, or fitting every part of his matter to his right and moſt commodious uſe. Yet in all theſe, *the potter is judge*, ſaith the author of the booke of *Wiſdome*. That very veſſell which miniſtred the matter of this ſimilitude to our Apoſtle, *Jer.* 18. 4. was ſo *marred in the potters hand*, as he was inforced to faſhion it againe to another uſe than

than it was first intended for. That it was marred in the first making, was the fault of the clay. So to fashion it anew, as neither stuffe, nor former labour should be altogether lost, was the potters skill. And shall wee thinke our Apostle did intend any other inference from this similitude, than the Prophet, from whence hee borrowes it, had made to his hand? *O house of Israel, cannot I do with you, as this potter, saith the Lord? Behold, as the clay is in the potters hand, so are yee in mine hand, Oh house of Israel, Jeremie* 18.6.

The true and full explication is thus much and no more; a

be

beit God ſought to prepare them to glorie, yet had they a poſſibilitie or ſibertie utterly to ſpoile themſelves in the making. Howbeit, if ſo they did, hee was able to forme them againe, to an end quite contrarie unto that whereto hee firſt intended them. So the Prophet explicates himſelfe, *verſ.* 9. 10.

And here wee muſt requeſt our Reader alwayes to remember, that the Apoſtle compares God, not to a frantick, or fantaſtick potter, delighted to play tricks to his loſſe; as to make a veſſell ſcarce worth a groat, of that peece, which with the ſame eaſe and coſt, might bee made worth a ſhilling;

ling; onely to ſhew his imperiall authoritie over a peece of clay. He imagineth ſuch a potter as the Wiſe man did, that knowes a reaſon why he makes one veſſell of this faſhion, another of that; why he appoints this to a baſe uſe, that to a better: albeit an unskilfull byſtander could perhaps diſcerne no difference in the ſtuffe or matter whereof they are made.

The ſumme then of our Apoſtles intended inference is this; As it is an unmannerly point for any man to conteſt, or wrangle with a skilfull artificer in his owne facultie, of whom hee ſhould rather deſire to learne with ſubmiſſion: ſo is

is damnable presumption for any creature to dispute with his Creator in matters of providence, or of the worlds regiment; or to debate his owne cause with him thus; *Seeing all of us were made of the same masse, I might have beene graced as others have beene with wealth, with honour, with strength, with wisdome, unlesse thou hadst beene more favourable to them than to mee.* Yet that which must quell all inclination to such secret murmurings, or presumptuous debates, is it our stedfast beleefe of his omnipotent power or absolute will? No: but of his infinite wisdome, equity and mercie, by which he disposeth all things,

things, even mens infirmities or greater crosses to a better end in respect of them, (so they will patiently submit their wils to his) than they could hope by any other meanes to atchieve.

In what sense Gods will is said to be the absolute and infallible rule of equitie, or justice.

Gods will to have mercie on some, and to harden others, or howsoever otherwise to deale with men, is in this sense most absolute. Whatsoever wee certainly know to bee willed by him, wee must acknowledge without examination, to bee truly good. Whomsoever wee assuredly beleeve it hath been his will to harden, wee must without dispute, beleeve their hardning to have beene most just. Yet thus to beleeve wee are not

not bound, unleſſe it were a fundamentall point of our beleefe, that this his moſt abſolute will hath juſt reaſons (though unknowne to us) why hee hardneth ſome, and not others; yea ſuch *ideall* reaſons, as when it ſhall be his pleaſure to make them knowne to us, wee ſhall acknowledge them to bee infinitely better, and more agreeable to the immutable rules of eternall equitie (which indeed they are) than any earthly Prince can give, why hee puniſheth this man, and rewardeth that.

The contrarie in conſequence, which ſome would inferre out of our Apoſtle in this place,

place, is the true, naturall, and neceſſarie conſequence which they have made of another orthodoxall principle, [*Gods will is the only infallible rule of goodneſſe,*] that is, in their expoſition, *Things are good onely, becauſe God doth will them*; When as in truth his *will* could not be ſo infallible, ſo inflexible, and ſo ſoveraigne a rule of *goodneſſe*, (as all muſt beleeve it to bee, that thinke themſelves bound to conforme their wils to his) unleſſe abſolute and immutable goodneſſe were the eſſentiall object of this his moſt holy *will*. Wherefore though this argument bee more than demonſtrative; *It was Gods will to*

*deale*

*deale thus and thus with mankinde, therefore they are moſt juſtly dealt withall:* Yet on the other ſide, this inference is as ſtrong and ſound; *Some kinde of dealings are in their owne natures ſo evidently unjuſt, that we muſt beleeve, it was not Gods will to deale ſo with any man living. Abraham* did not tranſgreſſe the bounds of modeſtie in ſaying to God, *That the righteous ſhould periſh with the wicked, that be farre from thee. Shall not the Judge of all the earth doe right?* Yet were Gods *will* the rule of all goodneſſe in ſuch a ſenſe as ſome conceive it; or our Apoſtles meaning ſuch, as many in this place have made it; *Abraham*

had beene either very ignorant or immodeſt in queſtioning whether Gods will concerning the deſtruction of *Sodome* (lovingly imparted to him, *Geneſ.* 18.) had beene right or wrong: whether to have ſlaine the righteous with the wicked had beene juſt, or ill beſeeming the great Judge and Maker of the world. Howbeit to have ſlaine the righteous with the wicked would have beene leſſe rigorous and leſſe unjuſt, than to harden man by an inevitable neceſſitating decree, before they had voluntarily hardned themſelves, or unneceſſarily brought an impenitent temper or neceſſitie of ſinning upon themſelves. And for

for this cauſe, we may ſafely ſay with our father *Abraham*; *Thus to harden any whom thou haſt created, that bee farre from thee, Oh Lord.* Farre be it ever from every good Chriſtians heart to entertaine any ſuch conceit of his Creator.

The Apoſtles ſecond anſwer to the former objection.

Albeit this firſt anſwer might ſuffice to check all ſuch captious replies, as hypocrites here make: yet, as our Apoſtle in his ſecond anſwer imports; wee need not uſe the benefit of this generall apologie in *Pharaohs* caſe. The reaſon or manner of Gods juſtice and wiſdome in hardning and puniſhing him, is conſpicuous and juſtifiable by the principles of equitie ac-

had beene either very ignorant or immodeſt in queſtioning whether Gods will concerning the deſtruction of *Sodome* (lovingly imparted to him, *Geneſ.* 18.) had beene right or wrong: whether to have ſlaine the righteous with the wicked had beene juſt, or ill beſeeming the great Judge and Maker of the world. Howbeit to have ſlaine the righteous with the wicked would have beene leſſe rigorous and leſſe unjuſt, than to harden man by an inevitable neceſſitating decree, before they had voluntarily hardned themſelves, or unneceſſarily brought an impenitent temper or neceſſitie of ſinning upon themſelves. And for

for this cause, we may safely say with our father *Abraham*; *Thus to harden any whom thou hast created, that bee farre from thee, Oh Lord.* Farre be it ever from every good Christians heart to entertaine any such conceit of his Creator.

The Apostles second answer to the former objection.

Albeit this first answer might suffice to check all such captious replies, as hypocrites here make: yet, as our Apostle in his second answer imports; wee need not use the benefit of this generall apologie in *Pharaohs* case. The reason or manner of Gods justice and wisdome in hardning and punishing him, is conspicuous and justifiable by the principles of equitie ac-

knowledged by all. For *Pharaoh* and his confederates were veſſels of wrath ſealed up for deſtruction. Hell (as wee ſay) did yawne for them, before God uttered the former expoſtulations: perhaps from that very inſtant, wherein hee firſt ſent *Moſes* unto him. It being then granted, that God (as wee indeed ſuppoſe) did from the plague of murraine, or that other of boiles poſitively and inevitably harden *Pharaohs* heart, and after he had promiſed to let the Iſraelites goe, infatuated his braines to wrangle with *Moſes*; Firſt, whether their little ones, afterwards whether their flocks ſhould goe along with them: yet

yet to reſerve him alive, upon what condition or termes ſoever, (though to bee hardned, though to be threatned, though to be aſtoniſhed and affrighted with froſts, plagues, and laſtly to bee deſtroyed with a more fearfull deſtruction, than if hee had dyed of the peſtilence, when the cattell periſhed of the murraine) was a true document of Gods lenity and patience, no impeachment to his juſtice; a gentle commutation of due puniſhment, no rigorous inflicti-on of puniſhment not juſtly deſerved. For what if God had thruſt him quick into hell in that very moment wherein hee told him, *Ad hoc ipſum excitavi te,*

So the *Septuagint* expresse the sense of the Hebrew phrase ἕνεκεν τούτου διετηρήθης.

te, *For this very purpose have I reserved thee alive, that I might shew my power in thee?* No question but as the torments of that lake are more grievous, than all the plagues which *Pharaoh* suffered on earth; so the degrees of his hardning (had he beene then cast into it) had been in number more, his struggling with God more violent and stubborne, his possibility of repentance altogether as little as it was after the seventh plague, if not lesse. But should GOD therefore have beene thought unjust, because he continued to punish him in hell after possibility of repentance was past? No; *Pharaoh* had beene

beene the onely cauſe of his owne woe, by bringing this neceſſitie upon himſelfe, of oppoſing God and repining at his judgements. All is one then in reſpect of Gods juſtice, whether *Pharaoh* having made up the meaſure of his iniquitie bee irrevocably hardned here on earth, or in hell. To reſerve him alive in the ſtate of mortalitie, after the ſentence of death is paſt upon him, is no rigour, but lenitie and long-ſuffering: although Gods plagues be ſtill multiplied in Egypt for his ſake, although the end of his life become more dreadfull, than by the ordinarie courſe of Gods juſtice it ſhould have

beene, if hee had dyed in the ſeventh plague.

Another reaſon why God without impeachment to his juſtice doth ſtill augment *Pharaohs* puniſhment, as if it were now as poſſible for him to repent, as once it was, is intimated by our Apoſtle to be this; That by this lenitie towards *Pharaoh*, Hee might ſhew his wrath and declare his power againſt all ſuch ſinners as he was, that the world might *heare and feare*, and learne by his overthrow not to ſtrive againſt their Maker, nor to dally with his fearefull warnings. Had *Pharaoh* and his people died of the peſtilence or other diſeaſe, when

when the cattell periſhed of the murraine, the terror of Gods powerfull wrath had not beene ſo manifeſt and viſible to the world, as it was in overthrowing the whole ſtrength of Ægypt, which had taken armes and ſet themſelves in battell againſt him. Now the more ſtrange the infatuation, the more fearefull and ignominious the deſtruction of theſe *veſſels of wrath* did appeare unto the world; the more bright did *the riches of Gods glory* ſhine to the *Iſraelites*, whom hee was now preparing for *veſſels of mercy*; the hearts of whoſe poſteritie hee did not ſo effectually fit or ſeaſon for the infuſion of his

his ſanctifying grace, by any ſe-
condarie meanes whatſoever, a
by the perpetuall memory o
his glorious victory over *Pha-*
*raoh* and his mighty hoſt. Bu
this faithleſſe generation (whoſe
reformation our Apoſtle ſo
anxiouſly ſeekes) did take al
theſe glorious tokens of God
extraordinarie free love an
mercy towards their Father
for irrevocable earneſts or ob-
ligements to effect their abſo-
lute predeſtination unto ho-
nour and glory, and to prepar
the Gentiles to be *veſſels of infa-*
*mie* and *deſtruction*. Now ou
Apoſtles earneſt deſire and un-
quenchable zeale to prevent thi
dangerous preſumption in hi
country

countrie-men, enforceth him inſtead of applying this ſecond anſwer to the point in queſtion, to advertiſe them for concluſion, that the Ægyptians caſe was now to become theirs; and that the Gentiles ſhould be made *veſſels of mercy* in their ſtead. All which the event hath proved moſt true. For have not the ſons of *Iacob* beene hardened as ſtrangely as *Pharaoh*? Have they not beene *reſerved* as ſpectacles of terror to moſt nations after they had deſerved to have beene utterly cut off from the earth, yea to have gone quick into hell? Nor have the *riches of Gods mercy* towards us *Gentiles* beene more manifeſted by any

any other apparent or visible document, than by scattering of these Jewes through those Countries, wherein the seed of the Gospell hath beene sowne.

*The third generall point proposed, concerning the Logicall determination of this proposition* [whom hee will, hee hardneth]: *or concerning the immediate or proper object of the induration here spoken of.*

The third generall part.

PHaraoh, we grant, was hardened by Gods absolute, irresistible will. Could *Beza*, can *Piscator*, or any other Expositor living enforce any more,

more, out of the literall meaning of thoſe texts? whether granting thus much, wee muſt grant withall (what their followers, to my apprehenſion, demand) that *Pharaoh* was an abſolute Reprobate from the wombe; or, that hee was by Gods irreſiſtible will ordained to this hardening, which by Gods irreſiſtible will did take poſſeſſion of his heart, is the queſtion to be diſputed. They (unleſſe I miſtake their meaning) affirme: I muſt even to death, deny. I deſire then that in this caſe I may enjoy the ancient pivilege of Prieſts, *to be tried by my Peeres*, which (God wot) need not be great ones.

ones. I will except againſt no man, of what profeſſion, place or condition ſoever, either for being my Judge, or of my Jury, ſo his braines be qualified with the ſpeculative rules of *ſyllogizing*, and his heart ſeaſoned with the doctrine of the *ninth Commandement*, which is, *Not to beare falſe witneſſe againſt his Neighbour*, againſt his knowledge.

To avoid the *Sophiſticall* chinkes of ſcattered propoſitions, wherein *Truth* often lyes hid in *rhetoricall* or *popular* diſcourſe, wee will joyne iſſue in this ſyllogiſme.

*Whatſoever God from eternity decrees by his irreſiſtible will, is abſolutely*

*absolutely necessarie, and inevitable, or impossible to be avoided.*

*God from eternitie decreed to harden Pharaoh by his irresistible will.*

Ergò, *The hardning of Pharaoh was absolutely necessarie, and impossible to be avoided.*

And if his hardning were inevitable, or impossible to bee avoided, it will bee taken as granted that he was a reprobate from the wombe; *Damnatus antequàm natus*, the absolute childe of eternall death, before he was made partaker of mortall life.

A discovery of the fallacie wherewith *Beza* and others have in this argument been deceived.

The *Major* proposition is a *Maxime* not questioned by any Christian, Jew, or Mahometane.

tane. And out of it wee may draw another *Major* as unquestionable, but more immediate in respect of the conclusion proposed; [*Whomsoever God decrees to harden by his irresistible will, his hardning is absolutely inevitable, altogether impossible to be avoided.* The *Minor*, [*Pharaoh was hardned by Gods irresistible will*] is granted by us, and (as wee are perswaded) avouched in termes equivalent by our Apostle. The difference is about the *conclusion* or *connexion* of the termes; which without better limitation than is expressed in the proposition or corollarie annexed, is loose and *Sophisticall*.

Would

Would ſome braine which God hath bleſt with naturall perſpicacitie, art and opportunitie, vouchſafe to take but a little paines in moulding ſuch fit cases for the *Prædicates*, as *Ariſtotle* hath done for the *Subjects* of *Propoſitions*, (though thoſe wee often uſe not, or uſe amiſſe) thoſe ſeeming *Syllogiſmes* whoſe ſecret flawes clear ſighted judgements can hardly diſcerne, by light of arts would crack ſo fouly in framing, that bleare eyes would eſpie their ruptures without ſpectacles. It ſhall ſuffice mee at this time to ſhew how groſly the Syllogiſme propoſed failes in the fundamentall rule of all affir-

mative *Syllogiſmes*. The Rule is, *Quæcunque conveniunt cum aliquo tertio, inter ſe conveniunt*. All other rules concerning the quantitie of propoſitions, or their diſpoſition in certaine *Mood* and *Figure*, ſerve onely to this end, that the convenience or identitie of the *Major* and *Minor* with the *Medium* may be made apparent. This being made apparent by Rules of art, the light of Nature aſſures us that the connexion betweene the *Extremes* is true and indiſſoluble.

Now this *Identitie* or *Vnitie* (for that is the higheſt and ſureſt degree of convenience) is of three ſorts, *of Eſſence*, *of Qualitie*, of

*of Quantitie or proportion*, under which is comprehended the *Identitie of Time*. Whatſoever is truly called one and the ſame, is ſo called in one of theſe reſpects. And all thoſe *Identities* may be either *Specificall* (or Common;) or *Numericall*, *Mixt* or *Single*. Moſt *Fallacies* ariſe from ſubſtitution of one *Identitie* for another. As hee that would admit that propoſition for true of *Specificall Identitie*, which is moſt true of *Numericall*, might bee cheated by this *Syllogiſme*;

*I cannot owe you the ſame ſumme which I have paid you.*

*But I have paid you ten pounds in Gold.*

Ergo, *I doe not owe you ten pounds in Gold.*

The Negative included in the Major is true of the same *Individuall* or *Numericall Sum*, but not of the same *Specificall*. For suppose twenty pounds in gold were due; the one moytie might be paid, and the other yet owing. But men of common understanding are not so apt to be deceived in matters of money or commoditie with captious collections of this kinde, as unable to give them a punctuall solution. Every Creditor in his owne case would be ready to give this or the like sufficient practicall answer: *I doe not demand my ten pounds*

*pounds which are already paid, but the other ten pounds which are yet behind*: that is (as a *Logician* would say) *The same sum specie, which hath beene paid, may yet be owing; not the same* numero: Or, *the same sum by* equivalence; *not the same* individuall *coynes.*

But the Intrusion or admission of one *Numericall Identitie* for another of different kinde, is not so easily discerned in matters not distinguishable by common sense; especially if the *Relative* or *Antecedent* be in ordinary discourse promiscuously matched with both, and that *conjunctim* or *divisim*. The *Numericall Identitie* included betwixt the *Relatives*, [*Whatsoever*

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ever and *whomsoever*, *quis*, *quicquid*, *quæcunque* ] and their *Antecedents* whether expressed or understood, is sometimes an *Identitie* of *Essence* or Nature onely, sometimes of *Qualitie* onely, sometimes of *Quantitie* or *proportion* onely : sometimes of *Essence* and *Qualitie*, but not of *Quantitie*; sometimes of *Essence* and *Quantitie*, but not of *Qualitie*; sometimes of *Qualitie* and *Quantitie*, but not of *Essence*. These *Rules* are universally true, [Whereſoever the Minor propoſition is charged with an *Identitie* of *Qualitie*, *Quantitie*, *Time* or *Essence*, wherewith the Major is not charged : or *è contra* whereſoever

"*whereſoever* the Major is char-
"ged with any one or moe of
"theſe Identities, from which
"the Minor is free: the Syllo-
"giſme, if it be affirmative,
"muſt needs bee falſe, and
"tainted with the *fallacie* of
"*Compoſition*. Of the former
"rule, that vulgar example, be-
"cauſe beſt knowne, is moſt
"fit.

*Quas heri emiſti carnes, eaſdem hodie comediſti.*
*At heri emiſti carnes crudas.*
Ergo; *Hodiè carnes crudas comediſti.*

The Identitie included betweene the *Relative* and the *Antecedent* in the *Major* propoſition, is an *Identitie* of *Eſ-*

*sence* or *Substance* onely. The *Minor* includes another *Identitie*, of *Qualities*, which cannot be admitted in the *Conclusion*; because not charged in the *Major*. Had the *Assumption* beene thus; *At heri comesti carnes ovillas*, the conclusion would rightly have followed; *Ergo*, *Carnes ovillas hodiè comedisti*; For this is a part of *Essentiall* unity. The fallacie is the same backwards and forwards;

*Quas hodiè comedisti carnes,*
*eas heri comesti.*
*At hodiè tostas comedisti.*
*Ergo, Heri tostas comesti.*

Examples of fallacies against the latter *rule* are more frequent in most mens writings, than

vulgarly knowne. This for one;

*The ſame ſound which once pleaſeth a judicious Muſicians conſtant eare, will pleaſe it ſtill.*

*But this preſent voice or ſound, which is now taken up* (ſuppoſe a young Quiriſter were ſinging) *doth pleaſe his Maſters eare.*

Ergò, *It will pleaſe it ſtill to the very fall.*

The *Major* ſuppoſeth an exact *Identitie* not of *Eſſence* or *Qualitie* onely, but of *Proportion*; otherwiſe it is falſe. For the articulate ſound may bee *Numerically* the ſame, as being uttered with one and the ſame continued breath. The voice likewiſe may be for its qualitie, ſweet

ſweet and pleaſant: but ſo weake and unartificiall, that it may reliſh of flatneſſe in the fall; and ſo loſe the proportion and conſonancie which in the beginning or middle it had with a judicious *Muſicians* eare, or internall *Harmonie*.

That the object of divine approbation or reprobation is not the individuall abſtract nature.

The forme of this following fallacie is the ſame;

*Whatſoever the eternall and immutable rule of goodneſſe once approves as juſt and good, it alwayes ſo approves.* For in that it is immutable, it is ſtill the ſame; and if the object remaine the ſame, the approbation muſt needs be the ſame.

*But the eternall and immutable rule of juſtice once approved the*

*humane*

*humane nature, or the corporall reasonable creature, as just and good.*

Ergo, *It alwayes approves at least the humane nature, or reasonable creature, as just and good.*

The conclusion is evidently false, albeit wee restraine it to the same individuall humane nature, or reasonable creature which immutable goodnesse did actually approve. What is the reason? or where is the fault? in the connexion. The *Major* includes an exact *Identitie* not of *Essence* or *Substance* onely: but of *Qualitie*, or rather of *Consonancie* to the immutable rule of goodnesse. And whiles this *Identitie* of *Qualitie* or *Consonancie*

*nancie* hath, the rule of goodnesse cannot but approve the *nature* thus *consonant*: otherwise it should bee mutable in its judgement, or approbation. The *minor* proposition supposeth the same *identitie* of *qualitie* or *consonancie*; but not the *continuance* of it. And therefore the *conclusion* is only true of that time, wherein the *identitie* of *consonancy* remained entire. That is, in few words; Though the humane nature continue still the same; or though *Adam* were still the same man, yet hee was not still one and the same in respect of divine approbation, for that supposeth an *identitie* of *qualitie*, of justice and goodnesse.

The old man and new suppose not two distinct persons: and yet the rewards of joy and paines everlasting are allotted to them.

neſſe. As theſe alter; ſo it alters.

The *Syllogiſme* laſt mentioned would bee unanſwerable, were their doctrine not fallacious or rather altogether falſe, which would perſwade that every *entitie*, *nature*, or *creature*, *qua talis*, as ſuch, is good and approveable by the Creator. Was it then the *humane nature*? No, but the *humane nature* ſo qualified as he created it, which he approved. And whatſoever other nature is ſo qualified as *Adams* was, when he approved it, hath ſtill the ſame approbation from the immutable *rule of goodneſſe*, which he had: Becauſe the *conſonancie* to the *divine*

*vine will* may bee the selfe same in natures *numerically* distinct.

The *Syllogisme* in which wee stated the seeming endlesse controversie last, hath all the faults which these two last fallacies had, and a great many more. The *Syllogisme* was this;

*Whatsoever God from eternitie hath decreed by his irresistible will, is inevitable.* Or thus;

Whomsoever God from eternity reproves or decrees to harden by his irresistible will, that mans reprobation or induration is inevitable.

But God from eternity reproved *Pharaoh*, and decreed to harden him by his irresistible will.

*Ergo,*

*Ergo*, *Pharaohs* reprobation or induration was inevitable.

The *Major* ſuppoſeth an *Identitie* not of perſon onely, but of *qualitie*: yea of degrees of *qualitie*. For as the immediate object of divine approbation is juſtice, conſonancie or conformitie to the immutable *rule* of *goodneſſe*: ſo the immediate object of reprobation or induration, is not the abſtract *entitie* or *nature of man*; but the *nature* miſ-qualified, that is, unjuſt or diſſonant from the *rule of goodneſſe*. And according to the degrees of injuſtice or diſſonancie, are the degrees of *divine* diſlike, of *divine* reprobation or induration. The *minor* propoſition

tion includes not onely an *identitie* of *Pharaohs* person, but such a measure of injustice or dissonancie, as makes him liable to the eternall decree of reprobation or induration by Gods irresistible will. But it supposeth not this *identitie* of such bad qualities, or this full measure of iniquitie to have beene alwayes in him. Without alteration of his person or nature, he was subject to great variety of qualification: and each qualification capable of divers degrees and different disproportion with the *eternall and unchangeable rule of goodnesse*. And therefore the *minor* proposition, albeit eternally true, yet is eternally

nally true onely with reference to thoſe points of time, wherein *Pharaoh* was ſo qualified. No univerſalitie can infer any more particulars than are contained under it: and all thoſe it neceſſarily infers. An univerſalitie of time cannot inferre an univerſalitie of the ſubject: nor an univerſalitie of the ſubject inferre an univerſalitie of time. This collection is falſe, *God from eternitie foreſaw that all men would be ſinners.* Ergo, *Hee foreſaw from eternitie, that Adam in his integritie ſhould bee a ſinner.* The inference in the former *Syllogiſme* is as bad; *God decreed to harden Pharaoh from eternitie.* Ergo, *Hee decreed to harden him*

*in every moment of his life*. Or, Ergo, *He was a reprobate from his cradle*. This *concluſion* rightly ſcanned, includes an univerſalitie of the ſubject, that is, all the ſeverall objects of divine juſtice, which are contained in *Pharaohs* life; not one particular onely. Whereas *Pharaoh* in the *minor* propoſition, is but one particular or individuall object of induration, or of the divine decree concerning it.

That albeit Pharaoh was alwayes one and the ſame man: yet he was not alwayes one and the ſame object of the divine decree.

And thus at length we are arrived at that point, whence wee may deſcrie the occaſions by which ſo many Writers of good note have miſſed the right ſtreame or current of our Apoſtles diſcourſe, and gravel-

led themselves and their Auditors upon *by-shelves*. All this hath beene for want of consideration. *That albeit Pharaoh from his birth unto his death, were but one and the same individuall man; yet was hee not all this while one and the same individuall object of Gods decree concerning mercie and induration.* The difference betwixt those wee may illustrate by many parallell resemblances. Suppose that *Scepter* (whose pedegree *Homer* so accurately describes) had in that long succession, lost any of his length; this had broken no square nor bred any quarrell, *whether it had beene the same Scepter or not*. Yet if the first and last owners

That Pharaoh in the Syllogisme proposed is no singular but indefinite terme.

ſhould have ſold or bought ſcarlet by this one and the ſame *Scepter*; they ſhould have found a great alteration in the meaſure. So then it is one thing to bee one and the ſelf-ſame *ſtandard*; and another thing, to bee one and the ſelf-ſame *ſtaffe* or *ſcepter*. The leaſt alteration in length or quantitie that can be, doth alter the *identitie* of any *meaſure*: but not the *identitie* of the materiall *ſubſtance* of that which is the *meaſure*. The ſame graines of barly which grow this yeare, may bee kept till ſeven yeares hence. But hee that ſhould lend gold according to their weight this yeare, and receive it according to their

weight

weight at the ſeven yeares end, ſhould finde great difference in the ſummes: though the grains bee for number and ſubſtance the ſame, yet their weight are divers. Or, ſuppoſe it to bee true which is related of the *Great Magore*, that hee weighs himſelfe every yeare in gold, and diſtributes the ſumme thereof to the poore; and that he had continued this cuſtome from the ſeventh yeare of his age*: yet cannot there bee halfe the difference betwixt the weight of one and the ſame Prince in his child-hood and in his full age, after many heartie prayers to make him fat, as is betweene the different mea-

sures of *Pharaohs* induration within the compasse of one yeare.

Therefore, this argument, [*Pharaoh was hardned after the seventh plague by Gods irresistible will*: Ergo, *Hee was an irrecoverable reprobate from his childhood*] is to a man of understanding more grosse, than if wee should argue thus; [*The Great Magore distributed to the poore five thousand pounds in gold in this fortieth yeare*: Ergo, *Hee distributed so much every yeare, since hee began this custome of weighing himselfe in gold.*] For as he distributes unto the poore, not according to the *identitie* of his person, but according to the

*identitie*

*identitie* or *diverſitie* of his weight: ſo doth the immutable rule of juſtice render unto every man, not according to the unitie of his perſon, but according to the diverſity of his worke. Unto the ſeverall meaſures of one and the ſame mans iniquities, ſeverall meaſures of induration, whether poſitive or privative, are allotted from eternity. But finall induration by Gods irreſiſtible will, or irrecoverable reprobation, is the juſt recompence of the full meaſure of iniquity; or (as the Prophet ſpeakes) To harden thus, is *to ſeale up iniquitie to deſtruction*, without hope or poſſibility of pardon.

Theſe two propoſitions are of like eternall truth; [*God from eternitie decreed by his irreſiſtible will to harden Pharaoh having made up the full meaſure of his iniquitie:*] and, [*God from eternitie did not decree by his irreſiſtible will, that Pharaoh ſhould make up ſuch a meaſure of iniquitie.*] For hee doth not decree iniquity at all, much leſſe full meaſures of iniquity. And yet, unleſſe he ſo decree, not iniquity only, but the full meaſure of it; *Pharaohs* induration or reprobation was not abſolutely neceſſary, in reſpect of Gods eternall decree. For it was no more neceſſary, than was the full meaſure of iniquity unto which

which it was due. And that (as hath beene ſaid) was not neceſſary, becauſe not decreed by Gods irreſiſtible will; without which, neceſſity it ſelfe hath no title of being.

That the contendon concerning Pharaohs induration hath no contradiction for his ground.

From theſe deductions I may clear a debt for which I ingaged my ſelfe, in my laſt publike meditations. My promiſe was then, to make it evident that theſe two propoſitions [*God from eternity decreed to harden Pharaoh by his irreſiſtible will*;] [*God from eternitie did not decree to harden Pharaoh by his irreſiſtible will*,] might eaſily be made good friends, if their Abbettors would ceaſe to urge them beyond their naturall diſpoſitions.

ons. From their natures, they are *indefinites* not *singulars*. Both, in a good ſenſe, may bee made to tell the truth. But a wrangler may work them both to beare evidence for error. [*God from eternitie did not decree to harden Pharaoh by his irreſiſtible will*,] is true of *Pharaoh* in his infancie or youth: but falſe of *Pharaoh* after his wilfull contempt of Gods ſummons by ſignes and wonders.

The concluſion of the Syllogiſme propoſed indefinitely taken is moſt true: but univerſally taken is altogether falſe.

[*Beza's* collection upon this place, is grounded upon the *indefinite* truth of this affirmative, [*God from eternity decreed to harden Pharaoh.*] But hee extends this *indefinite* truth beyond its compaſſe. For hee makes it an *univerſall*,

*universall*, in that hee terminates the irresistible decree to every moment of *Pharaohs* life, without distinction of qualification. And it may be, hee was of opinion, that as well each severall qualification, as each different measure of *Pharaohs* hardening or impenitency, did come to passe by Gods irresistible will. His error, into which the greatest Clerk living (especially if hee be not an accurate Philosopher) might easily slide, was in confounding eternitie with successive duration; and not distinguishing succession it selfe, from things durable or successive. Hee and many others in this argument speake,

as

as if they conceived that the neceſſarie coexiſtence of eternitie with time did neceſſarily draw every mans whole courſe of life, *motu quodam raptus*, after ſuch a manner as *Aſtronomers* ſuppoſe that the higheſt *Spheare* doth move the lower, whereas, if wee ſpeake of the courſe, not of *Pharaoh's* naturall, but morall life; it was rather an incondite heape or confuſed multitude of durables, than one entire uniforme duration. And each durable hath its diſtinct reference to the eternall decree. That which was eternally true of one, was not of all; much leſſe eternally true of another. Eternitie it ſelfe, though immutable,

mutable, though neceſſarily, though indiviſibly co-exiſtent to all, was not ſo indiſſolubly linked with any, but that *Pharaoh* might have altered or ſtayed his courſe of life before that moment, wherein the meaſure of iniquitie was accompliſhed. But in that moment hee became ſo exorbitant, that the irreſiſtible decree of induration did faſten upon him. His irregular motions have ever ſince become irrevocable; not his actions onely, but his perſon, are carried headlong by the everlaſting revolution of the unchangeable decree, everlaſting unavoydable deſtruction.

The propoſition or concluſion

ſion propoſed, [*Pharaoh was hardened by Gods irreſiſtible will*,] is true from all eternitie, throughout all eternitie; and therefore true from *Pharaohs* birth unto his death: but not therefore true of *Pharaoh* howſoever qualified, or of all *Pharaoh's* qualifications throughout the whole courſe of his life. For ſo the propoſition becomes an univerſall, not onely in reſpect of the time, but of the ſubject; that is, of all *Pharaohs* ſeverall qualifications. The ſenſe is, as if hee had ſaid, [*God from eternitie decreed to harden Pharaoh, howſoever qualified, as well in his infancie as in his full age, by his irreſiſtible will*: and thus taken

ken it is falſe. The inference is the ſame with the fore-mentioned, [*Adam in Gods foreknowledge was a ſinner from eternitie*; Ergo, *Adam was alwayes a ſinner*; *a ſinner before hee ſinned, during the time of his innocencie.*] or with this, *God from all eternitie did decree by his irreſiſtible will, that Adam ſhould die the death*; Ergo, *Hee did decree by his irreſiſtible will, that Adam ſhould die as ſoone as hee was created, or be a ſinner all his life long.*

To reconcile theſe two propoſitions aright, [*God from eternitie decreed by his irreſiſtible will that Adam ſhould die,*] [*God from eternitie did not decree by his irreſiſtible will, that Adam ſhould die,*]

*die*, ] otherwiſe than wee have reconciled the two former, [ God from eternitie decreed to harden *Pharaoh* by his irreſiſtible will ; ] [ *God from eternitie did not decree to harden Pharaoh by his irreſiſtible will*, ] no Writer, I preſume, will undertake. The onely reconciliation poſſible, is this, [ *God did decree by his irreſiſtible will, that Adam ſinning ſhould die :* ] [ *God did not decree by his irreſiſtible will, that Adam not ſinning, ſhould die* ] nor did hee decree by his irreſiſtible will, that *Adam* ſhould ſin, that hee might die. For (as wee ſaid before) God did neither decree his fall, nor his perſeverance by his irreſiſtible will.

And

And his death was no more inevitable than his fall. Nor was *Pharaohs* finall induration more inevitable, than the measure of iniquitie to which such induration was from eternitie awarded by Gods irresistible will. Of *Pharaoh* thus considered, the conclusion was true from eternitie; true in respect of every moment of *Pharaohs* life, wherein the measure of his iniquitie was, or might have beene accomplished; though it had beene accomplished within three yeares after his birth. And this accomplishment presupposed, the induration was most inevitable, his finall reprobation as irrecoverable, as Gods

*abſolute will* (taking *abſolute* as it is oppoſed to *disjunct*) is irreſiſtible:

In what ſenſe, the concluſion propoſed may be ſaid to be univerſall, *univerſalitate ſubjecti.*

The ſame propoſition in reſpect of reprobation is univerſally true *Vniverſalitate ſubjecti*, that is, of every other perſon ſo ill qualified as *Pharaoh* was, when God did harden him. Whoſoever ſhall, at any time, become ſuch a man as *Pharaoh* was then, is a reprobate from eternitie by Gods irreſiſtible will. And ſeeing no man is exempted from his juriſdiction, hee may *harden whom hee will*, after the ſame manner that hee hardened *Pharaoh*: although *de facto* hee doth not ſo harden all the reprobates; that

is, hee *reſerves* them not alive for examples to others, after the ordinary time appointed for their diſſolution. Nor doth he tender ordinary meanes of repentance to them, after the doore of repentance is ſhut upon them. God in his infinite wiſdome hath many ſecret purpoſes incomprehenſible to man; as, *Why, of ſuch as are equall offenders, one is more rigorouſly dealt withall than another: Why, of ſuch as are equally diſpoſed to goodneſſe morall, one is called before another.* That thus to diſpenſe of mercy and juſtice in this life, doth argue no partialitie or reſpect of perſons with God, is an argument

elsewhere to be insisted upon.

The point whereupon wee are now to pitch, is this indefinite, [ *Men are not reprobated or hardened by Gods irresistible will, before they come to such a pitch or hight of iniquity.* No man living shall ever bee able to make this inference good: *Pharaoh was absolutely reprobated from eternitie*, that is, *His reprobation was immutable from eternitie*; Ergo, *Pharaoh in his youth or infancie was a reprobate.* To infer the consequence proposed, no *Medium* more probable than this can possibly be brought; *Pharaoh from his infancy to his full age, was alwayes one and the selfe same man*; *Et de eodem*

Whether granting that *Pharaoh* was a reprobate from eternitie, wee must grant withall that *Pharaoh* was a reprobate in his middle age, youth, or infancie.

*dem impoſſibile eſt idem affirmari & negari.* The *conſequence* notwithſtanding is no better than this following: *The Eclipſe of the Moone was neceſſarie from the beginning*; Ergo, *The Moone was neceſſarily eclipſed in the firſt quarter, or in the prime*; *Becauſe the Moone being of an incorruptible ſubſtance, hath continued one and the ſame ſince the creation.* But unto this *conſequence* every *Artiſt* could make replie, that the proper and immediate ſubject of the *Eclipſe* is not the *Nature* or *Subſtance* of the *Moone* howſoever conſidered; but in certaine oppoſition to the *Sunne*. So that albeit this propoſition, [*The Moone ſhall be eclipſed*] be

true necessarily and from everlasting: yet it is necessarie, yet it is true onely of the *Moone* in such *Diametrall opposition* to the *Sunne*, that the *Earth* may cover it with her shadow as with a mantle. Whensoever it is in such *opposition*, it is necessarily *Eclipsed*. Whensoever it is not in such *opposition* to the *Sunne*, it cannot possibly by course of nature be *Eclipsed*. It is in like manner true which wee have often said, that the proper and immediate object of the eternall decree, concerning induration or reprobation, was not *Pharaohs* individuall *Entitie* or *essence*: but *Pharaoh* charged with a certaine measure of iniquitie, or

ſeparation from his God. Granting then that *Pharaohs* ſubſtance was one and the ſame, as incorruptible as the Moone: yet the degrees of his declination from the unchangeable rule of juſtice, or of his oppoſition to the fountaine of mercy and goodneſſe, might be more than are the degrees of the *Moones* aberration or elongation from the *Sunne*. Now the All-ſeeing providence did more accurately calculate each word, each worke, each thought of *Pharaoh*, and their oppoſition to his goodneſſe, than *Aſtronomers* can doe the motions of the *Moone* or *Planets*. And will he not make his payment accor-

ding to his calculation? So that in one and the selfe same *Pharaoh* there might be more severall objects of the eternall decree, than are minutes or scruples in forty yeares motion of the *Moone*. Not the least varietie or alteration in his course of life, but had a proportionate consequent of reward or punishment allotted to it from all eternitie, by the irresistible decree. Unto *Pharaoh* then having made up the full measure of his iniquitie, the irresistible induration and unrecoverable reprobation was, by the virtue of this eternall decree, altogether necessarie and inevitable. But unto *Pharaoh*, before this measure of iniquity

was

was made up, neither induration nor irrecoverable reprobation was ſo neceſſarie or inevitable. To thinke the unchangeable rule of juſtice ſhould award the ſame meaſure of induration or reprobation unto farre different meaſures of iniquitie, is deeper than the dregges of Heathenisme: it is a doctrine which may not be vented where any Chriſtian eare is preſent.

The former reſemblance is fully parallell to our reſolution in all other points, ſave onely in this, that the eternall decree did not ſo neceſſary direct or impell *Pharaoh* to make up the full meaſure of his iniquitie, as it doth direct and guide the courſe

course of the *Moone*, till it come in full and *Diametrall opposition* to the *Sunne*. Therefore this *Similitude* will not follow, *The* Moone, *though not at this time Eclipsed; yet holds that course by the unchangeable decree, which in time will bring it to be in* Diametrall opposition *to the* Sunne, *and by consequence to be* Eclipsed: *So though* Pharaoh *in his infancie was not reprobated or hardened by Gods irresistible will; yet was hee by the eternall decree ordained to such reprobation or induration, without possibilitie of altering his course, or avoiding that* opposition *which his full age had unto divine goodnesse.*

As every true convert or regenerate

generate perſon may ſay with Saint *Auguſtine*, *Ego non ſum ego*; *I am become another man*: ſo might it be truly ſaid, in a contrarie ſenſe, *Pharaoh ſometimes was not Pharaoh*. When he was a childe, he ſpake as a childe, hee thought as a childe. His mouth was not opened againſt God: his minde was not ſet on murther. To have ſeene the *Iſraelitiſh* infants ſtrangled and expoſed to the mercileſſe flouds, would more have affected his heart, being young and tender, than afterwards it did his daughters. Nor was that cruelltie, which in his full age hee practiſed, ſo contained in his infancie, as poiſon in the ſerpents

pents egge. It did not grow up by kinde or neceſſitie of his naturall temper; much leſſe was it infuſed by Gods irreſiſtible will: but acquired by cuſtome. The ſeeds of it were ſowne by his owne ſelfe will: ambitious pride was the root: politick jelouſie was the bud: tyrannie and oppreſſion, the fruit. Neither was it neceſſary by the eternall decree, that this corrupt ſeed ſhould be ſowne: or being ſowne, that it ſhould proſper and bud; or that after the budding, it ſhould ripen in malignity. During all this progreſſe from bad to worſe, the immediate object of Gods immutable and unreſiſtible will was muta-

mutabilitie in *Pharaoh*. But this progreſſe which was not neceſſarie by any eternall decree or law, being *de facto* once accompliſhed; his deſtruction was inevitable, his induration unreſiſtible, his reprobation irrecoverable, by the eternall and uncontroulable decree.

That *Pharaoh in his youth or infancie was not ſuch an object of Gods irreſiſtible will for induration*, as in his full age hee became, may be thus demonſtrated:

That Pharaoh in his youth or infancie was not excluded by Gods irreſiſtible decree from poſſibilitie of repentance.

*No man whoſe ſalvation as yet is truly poſſible, is utterly excluded by Gods irreſiſtible will from ſalvation.*

*But the ſalvation of Pharaoh in*

*in his youth or infancie was truly possible.*

Ergò, *Pharaoh in his youth or infancie, was not excluded by Gods irresistible will from salvation.*

Therefore, *He was not then the object of Gods irresistible will for induration.*

The *Major* is evident from the exposition of the termes. For God is said to will that only by his irresistible will, which hath no possibility of the contrary. The necessity of it likewise may bee made evident by *the rules of conversion; No mans salvation that stands excluded by Gods irresistible will from salvation, is truly possible:* Ergò, *No man,*

*man, whiles his ſalvation is poſſible, is utterly excluded by Gods irreſiſtible will from ſalvation*; or, which is all one; *No man whiles his ſalvation is poſſible is either hardned or reprobated by Gods irreſiſtible will*: or in *Latine* more perſpicuouſly thus, *Nullus per irreſiſtibilem Dei voluntatem ſalute excluſus, eſt ſervabilis*: Ergo, *Nullus ſervabilis (id eſt, quamdiu ſervari poteſt) eſt à ſalute excluſus per irreſiſtibilem Dei voluntatem.* No argument can be of ſuch force or perſpicuitie as is this primary rule of argumentation: *Negativa univerſalis ſimpliciter convertitur.*

The *Minor*, [*Pharaohs ſalvation*

*tion in his youth or infancie was truly possible,*] is as evident from another *Maxime* in Divinitie; *Quicquid non implicat contradictionem, est possibile; sive objectum Divinæ potentiæ.* Now what contradiction could it imply, to save this childe, supposing *Pharaoh*, more than it did to save another; for example, *Moses*? Unlesse wee will say, that *Pharaoh* was made of another mould, or a creature of another *Creator*, than *Moses* or other children are. To save *Pharaoh*, as a sonne of *Adam*, could imply no contradiction: otherwise, no flesh could possibly be saved. If to save *Pharaoh* after he had committed many actu-

all

all ſinnes and follies of youth, did imply any contradiction, what man of yeares, in this age eſpecially, can hope for pardon?

It will be replied, that albeit to ſave *Pharaoh* in his youth or infancie did imply no contradiction in the object; and therefore his ſalvation was not abſolutely it ſelfe impoſſible: yet it being ſuppoſed, that God from eternity decreed to harden him and deſtroy him by his irreſiſtible will; it muſt needs imply a contradiction in Gods decree or will to ſave him; and by conſequent, his ſalvation was impoſſible *ex Hypotheſi*.

This anſwer is like a medi-

cine which drives the malady from the outward parts whereto it is applied, unto the heart. It removes the difficultie into a more dangerous point. For wee may with safetie inferre, *That God did not decree by his irresistible will to exclude Pharaoh in his youth or infancie from possibilitie of salvation:* becauſe, *to have saved Pharaoh in his youth or infancie was in it selfe not impossible, as implying no contradiction.*

In bodies naturall, ſo long as the paſſive diſpoſition or capacitie continueth, the ſame effect will neceſſarily follow; unleſſe the efficacie or the application of the agent alter. *Idem ſecundum idem, ſemper natum eſt producere idem:*

*idem*: He which is alwayes the ſame without poſſibility of alteration in himſelfe, is at all times equally able to doe all things that in themſelves are not impoſſible. And no man, I thinke, will ſay that *Pharaohs* election in his infancie was in it ſelfe more impoſſible, than his owne reprobation was. And hee that thinketh his owne reprobation was in it ſelfe impoſſible, cannot thinke himſelfe ſo much bound to God, as he maketh ſhew of, for his infallible election.

If from the former propoſition, *Whatſoever is abſolutely poſſible to God, is alwayes poſſible to him*, a man ſhould thus aſ-

cine which drives the malady from the outward parts whereto it is applied, unto the heart. It removes the difficultie into a more dangerous point. For wee may with ſafetie inferre, *That God did not decree by his irreſiſtible will to exclude Pharaoh in his youth or infancie from poſſibilitie of ſalvation:* becauſe, *to have ſaved Pharaoh in his youth or infancie was in it ſelfe not impoſſible, as implying no contradiction.*

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If from the former propoſition, *Whatſoever is abſolutely poſſible to God, is alwayes poſſible to him*, a man ſhould thus aſ-

ſume; *To have ſhewed mercie to Pharaoh was abſolutely poſſible to God*, and hence conclude; Ergo, *It is poſſible to God, to ſhew mercie on him at this inſtant*: the illation, whatſoever the aſſertion be, includes the ſame *fallacie of compoſition*, which was before diſcovered in the *Syllogiſme*, *Quas emiſti carnes, eaſdem comediſti; Sed crudas emiſti, &c.* For *Pharaoh*, though unto this day, one and the ſame reaſonable ſoule; yet is he not one and the ſame object of Gods eternall decree for hardning or ſhewing mercie. To ſave any man of Gods making, implies no contradiction unto that infinite power by which he was made.

To

To ſave any man that hath not made up the full meaſure of his iniquitie, implies no contradiction to his infinite goodneſſe, no impeachment to his Majeſtie: it is agreeable to his goodneſſe. To ſave ſuch as have made up the full meaſure of their iniquitie, alwayes implies a contradiction to his immutable juſtice. And all ſuch, and (for ought we know) only ſuch, are the immediate objects of his eternall, abſolute and irreſiſtible will or purpoſe of reprobation. But when the meaſure of any mans iniquitie is made up, or how farre it is made up, is onely knowne to the all-ſeeing Judge. This is the ſecret

wherewith fleſh and bloud may not meddle; as being eſſentially annexed to the prerogative of eternall Majeſtie, belonging only to the cognizance of infinite wiſdome.

*The fourth generall point concerning the extent or nature of this diviſion, He will have mercie on whom he will have mercie; and whom hee will hee hardneth.*

The fourth generall part.

AS ſome doe loſe the uſe of their native tongue by long travelling in farre countries: ſo mindes too much accuſtomed to the Logician Dialect,

lect, without which there can bee no commerce with arts and ſciences, oft-times forget the character of ordinarie ſpeech, in matters of civill and common uſe.

In arts or ſciences, diviſions ſhould be either formall, by direct predicamentall line, as that, [*Of creatures indued with ſenſe, ſome have reaſon, ſome are reaſonleſſe:*] or at leaſt ſo exact, that the ſeverall members of the diviſion ſhould exhauſt the whole, or *integrum* divided. As if a *Geographer* ſhould ſay, [*Of the inhabitants of the earth, ſome are ſeated on this ſide the Line, others beyond it, or juſt under it;*] this diviſion were good: but

very imperfect if he ſhould ſay, [*Some are ſeated betweene the Tropick of Cancer and the Artick circle; others betwixt the Tropick of Capricorn and the circle Antartick*: for a great many are commodiouſly ſeated betwixt the *Tropicks*, (as experience hath taught later ages to reforme the errour of the Ancient:) and ſome likewiſe betwixt the *Polar circles* and the *Poles*.

This diviſion is not formall, nor ſo exact as is required in arts and ſciences.

But in matters arbitrarie and contingent (as matters of common uſe for the moſt part are) to exact alike formall or accurate diviſions, is ridiculous; eſpecially when as well the members of the diviſion as the divident it ſelfe, are termes indefinite.

definite. As if a man ſhould ſay of men, [*Some are extraordinarily good, ſome extraordinarily bad;*] or of Academicks, [*Some are extraordinarily acute, ſome are extraordinarily dull;*] though every one will grant the diviſion to bee indefinitely true, yet no man almoſt would acknowledge himſelfe to be contained under either member; as the moſt part of men are not indeed. Or if one ſhould ſay, *Every Prince ſheweth extraordinary favour to ſome of his ſubjects, and ſome he maketh examples of ſeveritie*; who could hence gather, that no part or not the greateſt part were left to the ordinarie courſe of juſtice, or to the privileges

vileges common to all free denizons? Now wee are here to remember what was premiſed in the entrie into this treatiſe; *That albeit Gods will be moſt immutable, yet is it immutably free*, more free by much than the changeable will of man. So are the objects of this his free will more arbitrarie, than the deſignes of Princes. The objects of his will in this our preſent argument, are *mercie* and *induration*: and theſe he awards to divers perſons; or to the ſame perſons, at divers times, according to a different meaſure. Whence, if wee take theſe termes, in that extraordinary meaſure which is included in thi

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Saint *Mark*, *chap.6.v.52.*) *Considered not the miracle of the loaves, because their hearts were hardned*; yet shortly after to bee *mollified*, that Gods mercie and Christs miracles might finde more easie entrance into them. Our habituall temper is for the most part mutable: how much more our actuall desires or operations? And whatsoever is mutably good or mutably evill in respect of its acts and operations, (which are sometimes *de bono*, sometimes *de malo objecto*) hath its alternate motions from *Gods decree of hardning, towards his decree of shewing mercie, and è contra.*

That one and the

The doctrine contained in this passage

passage of Scripture will never sound well for the setling of the affections and consciences of such as be Novices in faith, untill they be taught to runne this division upon the same string: *Hast thou beene enlightned and tasted of the heavenly gift, beene made partaker of the Holy Spirit?* Thy sinne is great, and thou art found a despiser of the riches of his bountie, unlesse thou embrace these illuminations (notwithstanding thy inbred corruptions daily increase upon thee) as undoubted pledges of his favour, and assured testimonies of his good purpose to make thee heire of eternall life. Worthy thou art to beenumbred

same man according to the diversitie of time or qualification may be the true and proper subject of both parts of this division.

bred among thoſe perverſe and wayward Jewes whom our Saviour compares to children playing in the market, if while thoſe good motions and exultations of ſpirit laſt, thou giveſt not more attentive eare, than hee that danceth doth to him that pipeth or harpeth, unto that ſweet voyce of our heavenly Father encouraging thee in particular as hee did ſometimes the hoſt of Iſrael, *Oh that there were ſuch an heart in thee alwayes, that it might goe well with thee for ever.*

But eſchew theſe or the like inferences as cunning *Sophiſmes* of the great Tempter, that old and ſubtile Serpent, *I thank*

*God*

*God I have felt the good motions of the ſpirit, I perceive the pledges of his good purpoſe toward mee: but his purpoſe is unchangeable. Therefore is my election ſure enough, I am a ſealed veſſell of mercy, I cannot become a veſſell of wrath.* If ſuch thoughts have at any time inſinuated into thy heart, or be darted upon thee againſt thy will; remember thy ſelfe in time, and thus repell them: *If God harden whom hee will; if this will be immutably and eternally free; it is as free for him to harden mee as any other.* And conſider withall that albeit thou canſt not make or prepare thy ſelfe to be *a veſſell of mercy*: yet thy untimely preſumption,

if

of it continue long, in the end will make thee, as in the beginning it doth prepare thee, to be *a veſſell of wrath*. This was the diſeaſe whereof the whole Nation of the *Jewes* did periſh.

Doeſt thou ſee thy brother, one baptized in the name of Chriſt, goe on ſtubbornly in his wicked courſes? thou doeſt well to threaten him with the ſentence of Death. Yet limit thy ſpeeches by the Prophets rule, *Jerem.* 18. pronounce him not for all this an abſolute reprobate or irrecoverable veſſell of wrath: give him not forthwith for dead; but rather uſe double diligence to prevent his death, and tell him, *If God*

*ſhew*

*ſhew mercy upon whom he will ſhew mercy, if this his will be eternally free: it is as free for him yet to ſhew mercy upon ſuppoſed Caſtawayes, and to harden uncharitable and preſumptuous Phariſees (for the preſent manifeſtation of his glory) as it was for him to reject the Jewes and chuſe the Gentiles.*

That this doctrine delivered is no way prejudicial to the certainty of ſalvation; but rather directs us how to make our election ſure.

Perhaps the ingenuous and hitherto indifferent reader will here begin to diſtruſt theſe laſt admonitions, and for their ſakes, moſt of our former reſolutions, as prejudiciall to the doctrine concerning the certainty of ſalvation. But if it pleaſe him either to looke back unto ſome paſſages of the for-

mer discourse, or to goe along with mee a little further; I shall acquaint him (though not with a surer foundation, yet) with a stronger frame or structure of his hopes, than hee shall ever attaine unto by following their rules, who I verily thinke were fully assured of their owne salvation, but from other grounds than they have discovered to us.

Surer foundation can no man lay, than that whereon both parties doe build, to wit, *the absolute immutability of Gods decree or purpose.* Now admitting our apprehension of his will or purpose *to call, elect* or *save* us, were infallible: yet hee that

from

from these foundations would reare up the edifice of his faith, after this hasty manner, [*Gods purpose to call, elect and save mee, is immutable*; Ergo, *my present calling is effectuall, my election already sure, and my salvation most immutable*,] becomes as vaine in his imaginations, as if hee expected that wals of loome, and rafters of reed covered with ferne, should be able to keepe out Gun-shot, because seated upon an impregnable Rock.

For first, who can be longer ignorant of this truth, than it shall please him to consider it? That Gods purpose and will is most immutable in respect of

every object possible: that mutabilitie it selfe, all the changes and chances of this mortall life, and the immutable state of immortality in the life to come, are alike immutably decreed by the eternall counsell of his immutable will. Now if mortalitie or mutabilitie have precedence of immortality in respect of the same persons by the immutable tenor of his irresistible decree: can it seeme any paradox to say, [*That ordinarily there should be in every one of us as true a possibility of living after the flesh, as of living after the spirit; before wee become so actually, and compleatly spirituall, as utterly to mortifie all lusts*

and

*and concupiſcences of the fleſh?*] Untill then our mortification be compleat and full, wee may not preſume all poſſibilitie of living after the fleſh to be finally expired and utterly extinct in our ſoules. And whether this poſſibilitie can be in this life, altogether ſo little, or truly none, as ſhall be in the life to come, after our mortall hopes are ratified by the ſentence of the almighty Judge, I cannot affirme, if any man peremptorily will deny it; nor will I contend by way of peremptorie deniall, if it ſhall pleaſe any man upon probable reaſons to affirme.

But if to ſuch as finally periſh,

no true or reall poſſibilitie of repentance during the whole courſe of this mortall life, be allotted by the everlaſting irreſiſtible decree; in what true ſenſe can God be ſaid to allow them a time of repentance? How doth our Apoſtle ſay, that *the bountifulneſſe of God doth lead* or draw *them to repentance*, if the doore of repentance be perpetually mured up againſt them by his irreſiſtible will?

If in ſuch as are ſaved, there never were from their birth or baptiſme any true or reall poſſibility of running the wayes of death, not what ſinnes ſoever they commit, the feare of Hell, or the declaration of Gods juſt

judgements (if at any time they truly feared them) is but a vaine imagination, or groundlesse fancie, without any true cause or reall occasion presented to them by the immutable decree. Or if by his providence, they be at any time brought to feare hell, or the sentence of everlasting death: yet hath God used these but as bug-beares in respect of them, though truly terrible to others. And Bug-beares, when children grow once so wise as to discerne them from true terrors, doe serve their parents to very small purpose.

For mine owne part, albeit I feare not the state of absolute reprobation, yet so conscious

am I to mine owne infirmities, that I would not for all the hopes, or any joy, or any pleasure which this life can afford, abandon all use of the feare of hell, or torments of the life to come.

Upon this reall possibilitie of becomming *vessels of wrath*, doth our Apostle ground those admonitions, *Hebr.* 3. 12. 13. *Take heed, brethren, lest there be in any of you an evill heart of unbeleefe, in departing from the living God: But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sin.* And againe, *chapt.* 4. *verse* 1. *Let us therefore feare lest a promise being left*

*us of entring into his rest, any of you should seeme to come short of it.* These and the like admonitions frequent in the *Prophets* and the *Gospell*, suppose the men whom they admonish to be as yet not absolutely reprobated, but in a mutable state; in a state subject to a mutable possibility of becomming *vessels of wrath*, or *vessels of mercy*; and by consequence, not altogether uncapable of that height of impietie unto which onely the eternall and immutable decree hath allotted absolute impossibility of repentance, or of salvation.

Upon the true and reall possibilitie of becomming *vessels of mercy* supposed to be awar-

ded

ded to all partakers of the word and Sacraments, doth *Saint Peter* ground that exhortation, *Brethren, give diligence to make your calling and election sure: for if yee doe these things, yee shall never fall. For so an entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ:* 2 *Peter*, 1. 10, 11. The end of this exhortation was to bring his Auditors unto that full growth in grace and good workes in this life, unto which absolute impossibilitie of *Apostasie* is as irresistibly assigned, by the eternall immutable decree, as finall induration or impossibilitie of repentance is

unto

unto the full measure of iniquitie.

In what proportion these two contrarie possibilities may bee mixt in all or most men before they arrive at the point of absolute impossibilitie either of *Apostasie* or of repentance; wee leave it to every mans private conscience to guesse or examine *grosso modo*, and to infinite and eternall wisdome exactly and absolutely to determine. Unto whose examination wee likewise referre it, whether the impossibilitie of repentance bee absolute or equall in all that perish; or the impossibilitie of *Apostasie* be absolute and equall in all that are saved, at one time

or

or other before they depart hence: or whether the mutuall possibilities of becomming *vessels of mercie* or *vessels of wrath*, may not, in some degree or other, continue their combination in some men untill the very last act or exercise of mortall life.

God alwayes speakes, (whether by his word preached or otherwise by his peculiar providence) as unto two: because every such man hath somewhat of the flesh, and somewhat of the spirit. For men as they are the sonnes of *Adam* are carnall; and Gods words are all spirituall, and alwayes leave some print or touch behinde them, whereby

whereby the ſoule, in ſome degree or other, is preſently hardned, or preſently mollified; or at leaſt diſpoſed to mollification or induration. Continuall or frequent calcitration againſt the edge of this fierie ſword breeds a *Callum* or compleat *hardneſſe*; or (as the Apoſtle ſpeakes) it *ſeares the conſcience*. But where it enters, it cauſeth the heart to melt, and makes way for abundant mercie to follow after.

Men as yet not come to fullneſſe either of iniquitie, or of growth of faith, are but children in Chriſt: and God ſpeaks to his children, while they are children, as wiſe and loving parents

parents doe to theirs. Now if a kinde loving father ſhould ſay to one of his ſonnes, whom hee had often taken playing the wag, *Thou ſhalt never have penie of what is mine*; and to another whom hee obſerved to follow his booke or other good exerciſes well pleaſing to him, *Thou ſhalt bee mine heire*: a man of diſcretion would not conſtrue his words (though affectionately uttered) in ſuch a ſtrict ſenſe, as Lawyers would doe the like clauſes of his laſt Will and Teſtament; but rather interpret his meaning thus; that both continuing in their contrary courſes, the one ſhould bee diſinherited, and the other made

made heire. Though God by an Angell or voice from heaven ſhould ſpeak to one man at his devotions, *Thou ſhalt bee ſaved*; and to another at the ſame time, *Thou ſhalt be damned:* his ſpeeches to the one were to bee taken as a good encouragement to goe forward in his ſervice; his ſpeeches to the other, as a faire warning to deſiſt from evill: and not as ratifications of immutabilitie in either courſe, not as irrevocable ſentences of ſalvation or damnation in reſpect of their individuall perſons, but in reſpect of their preſent qualifications in whomſoever conſtantly continued. *Saul* the Perſecutor

secutor was a reprobate, or *vessel of wrath*: but *Paul* the Apostle, a Saint of God, a *chosen vessell*. It is universally true; *The seed of Abraham or Israel* was Gods people: yet it is true, that the Jewes (though the seed of *Abraham* and sonnes of *Israel*) were not partakers of the promise made to *Abraham*. For they became those *Idumæans*, those *Philistines*, those *Egyptians*, against whom Gods Prophets had so often threatned his judgements, whom they themselves had excluded from Gods temple. One principall cause of their miscarriage was their ignorance of the *Prophetical language*, whose threats or promises

miſes are alwayes immediately terminated not to mens perſons, but to their qualifications. In their *Dialect*, only true *Confeſſors* are true *Jewes*; every *hypocrite* or *backſlider* is a *Gentile*, an *Idumæan*, a *Philiſtine*. None to whom God hath ſpoken by his Prophets, were by birth ſuch obdurate *Philiſtines*, as had no poſſibilitie of becomming *Iſraelites* or true *Confeſſors*. The children of *Iſrael* were not by nature ſo undegenerate ſonnes of *Abraham* as to be without all poſſibility of becomming *Amorites*.

The true ſcantling of our Apoſtles up-ſhot, [*Hee will have mercy upon whom hee will have*

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The true ſcantling of our Apoſtles up-ſhot, [*Hee will have mercy upon whom hee will have*

*mercie, and whom he will he hardneth,* ] rightly taken, reacheth exactly to these points following, and no farther.

First, to admonish these *Jewes* by Gods judgements on *Pharaoh*, not to strive with their Maker, not to neglect the warnings of their peace, upon presumption that they were *vessels* of *mercy* by inheritance: seeing they could not pretend any privilege able to exempt them from Gods generall jurisdiction of *hardning whom he would*, (as well of the Sonnes of *Abraham*, as of the Ægyptians,) of diverting those beames of glory which had shined on them, upon some other nation.

I

It secondly reacheth to us Gentiles, and forewarns all and every one of us, by Gods feareſull judgements upon theſe *Jewes*, not to tie the immutabilitie of Gods decree for Election unto any hereditarie, amiable, nationall diſpoſition; but to faſten one eye as ſtedfaſtly upon *Gods ſeveritie* towards the *Jew*, as we doe the other upon the *riches of his glorie and mercie* towards our ſelves. *For if he ſpared not the naturall branches, let us take heed leſt he alſo ſpare not us*, who have beene hitherto the flower and bud of the *Gentiles*. *Behold therefore the goodneſſe and ſeveritie of God: on them which fell, ſeveritie; but towards thee,*

*goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off. And they also, if they bide not still in unbeleefe, shall bee graffed in: for God is able to graffe them in againe.* The one aspect breedeth *feare*, the other bringeth forth *hope*: and in the right counterpoise of *hope* and *feare* consists that uprightnesse of minde and equabilitie of affections, without which no man can direct his course aright unto the *Land of promise*. This manifestation of Gods mercie to one people or other, after a kinde of equivalent vicissitude perpetuated from the like revolution of his severitie towards others, was the object of that pro-

profoundly divine contemplation, out of which our Apoſtle awaking, as out of a pleaſant ſleepe, cryes out, *O the depth of the riches both of the wiſdome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out! Rom.* 11. 33.

Hee that deſires to have his heart filled with ſuch a meaſure of joyfull admiration as will ſeeke a vent in theſe or the like unaffected ſerious exclamations, muſt feed his thoughts with contemplation of *divine attributes*; ſpecially with thoſe of *infinite duration* or *eternitie*, of *infinite wiſdome*, of *infinite goodneſſe* and *love* to man. In all

*goodneſſe, if thou continue in his goodneſſe: otherwiſe thou alſo ſhalt be cut off. And they alſo, if they bide not ſtill in unbeleefe, ſhall bee graffed in: for God is able to graffe them in againe.* The one aſpect breedeth *feare*, the other bringeth forth *hope*: and in the right counterpoiſe of *hope* and *feare* conſiſts that uprightneſſe of minde and equabilitie of affections, without which no man can direct his courſe aright unto the *Land of promiſe*. This manifeſtation of Gods mercie to one people or other, after a kinde of equivalent viciſſitude perpetuated from the like revolution of his ſeveritie towards others, was the object of that pro-

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which I have adventured to tread a path for others to correct or follow upon triall; being assured of this, that without the knowledge of these generalities, nothing can be said to any purpose in the particulars thus farre prosecuted, or in the like to bee prosecuted more at large, when God shall grant leasure and opportunitie.

These present disquisitions (though seeming curious, as the resolution is truly difficult) have a vulgar and immediate use; yet not so vulgarly plaine or common to all, as profitable to every particular Christian not fully perswaded in the certainty of his salvation.

The ſpeciall aime of my intentions in this argument is, firſt, to deterre my ſelfe and others from all evill wayes whatſoever; but ſpecially from thoſe peculiar and more dangerous ſinnes, which make up the full meaſure of iniquitie with greater ſpeed: Secondly, to encourage mine owne ſoule and others with it, to accompliſh thoſe courſes untowhich theimmutabilitie or abſolute certaintie of *election* it ſelfe (which muſt in order of nature and time goe before our infallible apprehenſions of it) is inevitably predeſtinated by the eternall and irreſiſtible decree.

Theſe exhortations are more

fit for popular ſermons, than ſuch points as hitherto have beene diſcuſſed: whoſe diſcuſſion neverthleſſe hath ſeemed unto me very expedient, as well for warranting the particular uſes which I purpoſe (if God permit) to make out of the chapter following, as for giving ſuch ſatisfaction to my beſt friends as God hath enabled me to give my ſelfe, concerning the Apoſtles intent and meaning in this ninth chapter.

If what I have ſaid ſhall happen to fall into any mans hands, which hath a *logicall* head, and beares a friendly heart to truth (though otherwiſe no friend to mee:) yet I preſume hee

hee will not bee ſo uncharitable towards mee, as to ſuſpect I have intended theſe premiſes to inferre any ſuch diſtaſtfull concluſions as theſe; *That election ſhould be ex fide aut operibus prævisis, for our faith or workes ſakes; That any man ſhould be more than meerly paſſive in his firſt converſion; That the working of ſaving grace might be reſiſted*; or laſtly, *That in man before his converſion, there ſhould bee any ſparke of free will remaining, ſave onely to doe evill.* Whoſoever will grant me theſe two propoſitions, [*That the unregenerate man hath a true freedome in doing evill,*] and [*The eternall Creator a freedome in doing good:*] I will engage myſelfe

ſelfe to give him full ſatisfaction, that no difference betwixt *Reformed Churches* concerning *Predeſtination* or *Reprobation*, is more than verball, or hath any other foundation beſides the ambiguitie of unexplicated termes. The errors on all ſides grow onely from pardonable miſtakings, not ſo much of truth it ſelfe, as of her proper ſeat or place of reſidence.

*FINIS.*

# MANS TIMELY REMEMBRING OF HIS CREATOR;

OR

An exposition delivered in a Sermon upon

ECCLESIASTES 12. 1.

*Remember now thy Creator in the dayes of thy youth.*

LONDON,
Printed by JOHN HAVILAND,
for ROBERT MILBOURNE.
1638.

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REMEMBRING

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upon

ECCLESIASTES XII. 1.



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1633.

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# MANS TIMELY Remembring of his CREATOR;

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*Remember now thy Creator in the dayes of thy Youth.*

WEe may consider two vertues, one for the societie of this life, *Thankefulnesse*; and the other for

for the attaining of the next life, *Repentance*, as precious metals, *Silver* and *Gold*. Of this *Silver*, of the vertue of *Thankefulneſſe*, there are whole *Mines* in the *Earth*, books written by *Morall* men: but of this *Gold*, this vertue of *Repentance*, there is no *Mine* in the *Earth*; in the books of *Philoſophers*, no doctrines. This *Gold* is for the moſt part in the *Waſhes*; *Repentance* for the moſt part is in the *Waters* of *Tribulation*: But God directs thee to it in this text, before thou commeſt to thoſe *Waters*: *Remember now thy Creator, before those evill dayes come*; and then thou wilt *Repent* that thou didſt not *remember him* till *Now*.

Here

Here the *Holy Ghost* takes the neareſt way to bring man to God, by awaking his *Memorie*. For the *underſtanding* requires long inſtruction, and cleare demonſtration: and the *Will* requires an *inſtructed Underſtanding*; and it is of it ſelfe, the blindeſt and the boldeſt faculti: but if the *Memorie* doe faſten upon any of thoſe things, which God hath done for us; that's the neareſt way to him.

*Remember* therefore, and *Remember now*. Though the *Memorie* be placed in the hinder part of the head: deferre not thou thy *Remembring* to the hindermoſt part of thy life. But doe it *Now*, *Nunc in die*, *Now*, whilſt

whilſt thou haſt *Light*; and *Nunc in diebus* (as it is in the text) *Now*, whilſt God gives thee many *Lights*, many means to come to him; and *Nunc in diebus juventutis*, *in the dayes of thy youth*, of thy ſtrength, whilſt thou art able to doe that which thou propoſeſt to thy ſelfe; and as the *Originall* word בחוריך imports, *in diebus Electionum tuarum*, whilſt thou art able to make *thy choice*; whilſt the *grace of God ſhineth* ſo *brightly* upon thee, as that thou *maiſt ſee* thy way; ſo *powerfully* upon thee, as that thou *maiſt walke* in that way: *Now in thy day*, and, *Now in theſe dayes*, Remember. But *whom*? Firſt, *The Creator*;

That all these things which thou delightest in and labourest for *were created*; they were nothing; and therefore the *Memorie* lookes not far enough back, if it stick onely upon *Creature*, and reach not to *the Creator*. *Remember the Creator*: and *Remember thy Creator* and in that, *Remember*, that *Hee made thee*; that *Hee made thee of nothing*; but of *that nothing*, *Hee hath made thee such a thing as cannot returne to nothing againe, but must remaine for ever*; whether *ever* in glory, or *ever* in torments: that depends upon the *Remembring thy Creator now in the dayes of thy youth*.

First, *Remember*; which word

is used oftentimes in the Scripture for *Considering* and *taking care for*; *God remembred Noah and every beast with him in the arke*: as the word contrarie to this, [*Forgetting* is also used for the affection contrary to it, *Neglecting*;] *Can a woman forget her childe, and not have compassion on the sonne of her wombe?* But here wee take not *Remembring* so largely, but restraine it to the affection of that one facultie, the *Memorie*. For it is *Stomachus animæ*, *The Stomack of the soule*, that receives and digests and turnes to good blood, all the benefits formerly exhibited to us in particular, and the whole Church

Gen. 8. 1.

Isay 49. 15

Bernard.

Church of God in generall.

Preſent that which belongs to the *underſtanding*, to that faculltie : and the *underſtanding* is not preſently ſetled in it. Preſent any of the *Prophecies* made in the *Captivitie* ; and a *Jewes underſtanding* will take them for a diliverance from that bondage ; and a *Chriſtians underſtanding* will take them for a ſpirituall deliverance from ſinne and death, by the *Meſſiah, Jeſus Chriſt*. Preſent but the name of a *Biſhop* or an *Elder* out of *the Acts of the Apoſtles*, or out of *the Epiſtles* : and other men will take it for a name of paritie or equalitie; and wee for a name of office and diſtinction in the

*Hierarchie of Gods Church*. Thus it is in the *understanding* that is often perplexed.

Consider the other faculties, the *will* of man; and thereby those bitternesses betweene the *Jesuites* and the *Dominicans* in the *Romane* Church, even to the imputation of the crime of heresie upon one another, in questions concerning the *Will* of man, and how that concurres with the *Grace of God*; particularly, *Whether the same proportion of Grace being offered by God to two men equally disposed towards him before, must not necessarily worke equally in those two?* And by those bitternesses among persons neareſt us, even to the drawing

drawing of ſwords, in queſtions of the ſame kinde; particularly, *Whether that proportion of Grace, which doth effectually convert a particular man, might not have been reſiſted by the perverſeneſſe of that mans will? Whether that grace were irreſiſtible or no?* By all theſe and infinite ſuch difficulties wee may ſee how untractable and untameable a facultie *the will* of man is.

But leave the *Vnderſtanding* and the *Will*, and come to the *Memorie*, not with matter of *Law*, but with matter of *Fact*; Let *God make his wonderfull works to be had in remembrance* (as *Dauid* ſpeaketh;) preſent the hiſtories of Gods protection of Pſal 111.4

his children in the Arke, in the wilderneſſe, in the Captivities, in infinite other dangers; preſent this to the *Memorie*: and howſoever the *Vnderſtanding* be clouded or the *Will* perverted; yet both *Iew* and *Chriſtian*, *Papiſt* and *Proteſtant*, *Refractarie* and *Conformitant*, are affected with a thankfull acknowledgement of his former mercies and benefits: this iſſue of the faculty of the *Memorie* is alike in them all. And therefore God in giving the Law works upon no other facultie but this; *I am the Lord thy God which brought thee out of the Land of Ægypt &c.* Hee onely preſents to their *Memorie* what hee had done

done for them. And ſo in delivering the *Goſpell*, one principall *Seale* thereof, the participation of his *Bodie* and *Blood* in the Sacrament, hee proceeds ſo too, hee recommends it to their *Memorie*; *Doe this in remembrance of mee*. This is the faculty that God deſires to worke upon. And therefore, if thine *underſtanding* be too narrow to comprehend or reconcile all differences in all Churches, as what *underſtanding* is large enough to doe ſo? If thy *will* bee too ſcrupulous to ſubmit it ſelfe to the *Ordinances* of thine owne *Church*, which ſometimes a *Zeale*, though not *perverſe*, yet *indigeſted*, may worke: yet

have recourse to thine owne *memorie*. For as Saint *Bernard* cals that, *The stomack of the soule*; so wee may bee bold to call it, *The gallerie of the soule*, hung with so many and so lively *pictures* of the *goodnesse* and *mercies* of thy *God* to thee, as that every one of them may be a sufficient *Catechisme* to instruct thee in all thy particular duties to God for those *mercies*. And then as a well made and a well placed *picture* lookes alwayes upon him that lookes upon it; so shall thy God looke upon thee, whose *memorie* is thus contemplating him; and he shall shine upon thine *understanding*, and rectifie thy *will* too. If thy *memo-*

rie cannot comprehend his *mercie* at large, as it hath beene shewed to his whole *Church* (as it is an incomprehensible thing to consider, that in a few yeares God hath made us even in number and temporall strength to our adversaries of the *Romane Church*:) If thy *memorie* have not received and held that great *picture* of our generall deliverance from that *invincible navie*; if that *mercie* be written in the *Waters* and in the *Sands*, where it was acted, and not in thy *memorie*: if thou *remember* not our later, but greater deliverance from that *artificiall hell*, that *vault of powder* (in which the *Devils instruments* lost their plot;

plot; they did not blow it up:) yet every man hath a *pocket-picture* about him, a *manuall*, a *bosome booke*; and if hee will but turne over one leafe of that *booke*, but *remember* what God hath done for him even since yesterday; hee shall finde by a *little branch*, a *navigable river* to saile into that *great and endlesse sea* of the *mercies of God* towards him from the beginning of his *being*. Doe but *remember* then.

Iam. 1. 18. *Remember now*, saith the text. *Of his owne will he begat us with the word of truth, that wee should be Primitiæ, the first fruits of his creatures*; that as we consecrate all his *creatures* to him in a sober

ber and religious uſe of them: ſo as the *firſt fruits* of all, wee ſhould principally conſecrate our ſelves to his ſervice betimes.

Now there were three payments of *firſt fruits* appointed by God to the Jewes. The firſt were *Primitiæ ſpicarum, The firſt fruits of their eares of corne*; and this was only about *Eaſter*. The ſecond were *Primitiæ panum, the firſt fruits of loaves*, after the corne was converted to that uſe: and this, though it were not ſo ſoone, yet it was early too, about *Whitſuntide*. The third were *Primitiæ frugum*, of all *their latter fruits* in generall; and this was very late in *Autumne*,

*tumne*, in the *Fall*, about *September*. In the two first of these three, in those that were offered *early*, God had his part; he had his part in the *corne*, and in the *loaves*: but in the *latter fruits* he had no portion. Offer thy selfe to God then, as *Primitiæ spicarum*, whether thou gleanest in the world, or bindest up by whole sheaves; whether thine increase be by little and little, or thou be rich at once, by the devolution of a rich inheritance and patrimony unto thee. Offer this in an acknowledgement, that this proceeds from the treasure of his goodnesse, and not from thine industrie. And offer thy selfe againe as

*Pri-*

*Primitiæ panum*, when thou haſt kneaded up riches, and honour, and favour, in a ſetled and eſtabliſhed fortune: offer that to God in an acknowledgement, that hee can ſcatter and moulder away that eſtate againe, how ſafe ſoever it ſeemes to be ſetled. Offer at thy *Eaſter*, whenſoever thou haſt any *reſurrection*, any ſenſe of raiſing thy ſoule from the ſhadow of death: offer thy confeſſion to God, that it is the *ſun-ſhine of his grace*, and not of *thy moralitie*. Offer at thy *Pentecoſt*, whenſoever *the holy Ghoſt deſcends* upon thee *in a fierie tongue*, that thou feeleſt thy ſelfe melted by the powerfull preaching of the word:

word: offer thy confeſſion then, that this is the *proceeding of his grace*, and not *the diſpoſition, or concurrence, or tenderneſſe of thy nature*. For if thou deferre thine offering till *September*, till thy *Fall*, till thy *winter*, till thy *death*; howſoever thoſe may be *thy firſt-fruits*, becauſe they be the *firſt* that ever thou gaveſt: yet they are not ſuch as are acceptable to God; God hath no portion in them if they come ſo late.

Offer thy ſelfe *now*; nay doe but offer *to thy ſelfe now*; that is but an eaſie requeſt; and yet there is no more asked. *Viximus mundo; vivamus reliquum nobis ipſis*: Thus long we have ſerved *the world*; let us ſerve *our ſelves*

ſelves the reſt of our time: but this is the beſt part of our ſelves, *our ſoules*. *Expectes ut febris te vocet ad pœnitentiam?* Hadſt thou rather a ſickneſſe ſhould bring thee to God, than a Sermon? Hadſt thou rather be beholding to a *Phyſician* for thy ſalvation, than to a *Preacher*? Thy buſineſſe is to *Remember*: ſtay not for thy laſt ſickneſſe, which may be a *Lethargie*, in which thou maiſt *forget* thine owne name, and *his* that gave thee thy beſt name, the name of a *Chriſtian*, *Chriſt Ieſus* himſelfe. Thy buſineſſe is to *Remember*, and thy time is *Now*: ſtay not till that *Angell* come, that ſhall ſay and ſweare,

*sweare, that Time shall be no more.*

*Remember* then, and *Remember Now*; *Nunc in die, Now whilst it is day. The Lord will heare thee in die qua invocaveris* (sayes *David*) *in the day that thou callest upon him*; and *in quacunque die velociter exaudiet, in any day hee will heare thee quickly*: but still it is *Opus diei, a worke of the day*, to call upon God. For in the *Night*, our *last Night*, these thoughts that fall upon us, are rather *Dreames* than *Remembrings*: upon our death-bed wee rather dreame that wee repent, than repent indeed. To him that travels by *Night*, a bush seemes a horse, and a horse seemes

seemes a man, and a man seemes a spirit; nothing hath its proper shape: to him that repents by *Night*, on his *death-bed*, neither his owne time nor the mercies of God have their true proportion. *This night they shall fetch away thy soule*, saith Christ to the secure man: but hee neither tels him who they be that shall *fetch it away*, nor whither they shall carry it. Hee hath no *light* but *lightning*, a sudden *flash* of horrour: and so is translated into the fire which hath *no light*. *Nunquid Deus paravit nobis ignem istum? Non nobis, sed Diabolo & Angelis ejus*: And yet we who are *vessels so broken, that there is not a sheard left to*

*fetch water at the pit*, (as the *Prophet* expreſſeth an irreparable ruine,) no meanes in our ſelves to derive one drop of the blood of *Chriſt Ieſus* upon us, no meanes to wring out one teare of true contrition from us, have plunged our ſelves into *this dark*, *this everlaſting fire* which was not prepared for us. A wretched covetouſneſſe to be intruders upon the devill! a wofull ambition to be uſurpers upon damnation! God did not make that fire for us, much leſſe did hee make us for that fire: (make us to damne us? God forbid:) but yet though it were not made for us at firſt, now it belongs to us; the judgement takes

takes hold of us. *Whosoever beleeveth not, is already condemned*: there the fire belongeth to our *infidelitie*, and the judgement takes hold of us. *Ite maledicti; you have not fed mee, nor cloathed mee, nor harboured mee, therefore goe yee cursed*: then that fire takes hold of our *omission* of necessarie duties and good workes. Whats our remedy now? why still this is the way of Gods justice, and his proceeding, *ut sententia lata sit invalida*, That if hee publish his judgement, his judgement is not executed. The judgements of the *Medes* and *Persians* were irrevocable: but the judgements of God, if they be given and

publiſhed, are not executed. The *Ninivites* had periſhed, if the ſentence of their deſtruction had not beene given: and the ſentence preſerved them by bringing them to repentance. So in this cloud of *Ite maledicti*, wee may ſee *Day-breake*, and diſcerne beames of *Sunning light* in this judgement of *Eternall darkneſſe*. If the contemplation of Gods judgements bring us to *Remember him*, it is but a darke and ſtormie *Day*; but yet ſpirituall affliction and the apprehenſion of Gods anger, is one *Day* wherein wee may *Remember* God. And this is *Copioſa redemptio*, the overflowing mercy of God, that hee affords

us

us *many dayes* to *remember* him in: for it is not *in die*, but *in diebus*.

This *Remembring* which we intend, is an inchoation, yea it is a great step into our *Conversion* and *Regeneration*, whereby wee are *New Creatures*: and therefore wee may well consider as many *dayes* in this *New creation*, as were in the first *Creation* of the world.

In the first day was the making of *Light*: and our first day is the *knowledge* of him who sayes of himselfe, *Ego sum Lux mundi*, *I am the light of the world*; and of whom Saint *John* testifies, *Erat Lux vera*, *Hee was the true Light which lighteth every*

*man that commeth into the world.* This is then our first-day, The *Light*, the *knowledge* the profession of the Gospell of *Christ Iesus*. Now God made *Light* first, *ut operaretur in Luce*, saith *Saint Augustine*, *that hee might worke in the light*, in producing other creatures: not that God needed *Light* to worke by, but for our example. God hath shed the beames of the *light of his Gospell*, first upon us in our *Baptisme*, that wee might have that *Light* to worke by, and to produce our other Creatures; and that in every enterprise wee might examine our selves, our consciences, whether we could not be better content, that that *Light*

*Light* went out, or were *Eclipſed*, than the light of our owne glory: whether wee had not rather that the *Goſpell* of *Chriſt Ieſus* ſuffered a little, than our owne ends and preferments.

God made *Light* firſt, that hee might make his other creatures by the light, (ſaith *Saint Auguſtine:*) and hee made that firſt too, *ut cernerentur quæ fecerat* (ſaith *Saint Ambroſe*) *that theſe creatures might ſee one another*: for *fruſtrà eſſent ſi non viderentur*, ſaith that *Father*, It had been to no purpoſe for God to have made creatures, if hee had not made *Light*, that they might ſee one another, and ſo glorifie him. God hath given

us this *Light* of the Gospell too, that the world might see our actions by this *Light*. For the noblest Creatures of Princes, and the noblest actions of *Princes*, *Warre*, and *Peace*, and *Treaties*, and all other Creatures and actions, which move in the lower *Spheares*, *Frustra sunt*, they are good for nothing, they will come to nothing, they are nothing, if they abide not this *Light*, if there appeare not to the world a true *Zeale* of the preservation of the *Gospell*, and that wee doe not in any thing *erubescere Evangelium*, bee ashamed of making and declaring the love of the *Gospell* to be our

principall

principall end in all our actions.

Now when God had made *Light*, and had made it to these purposes, *Hee saw that the light was good*, sayes *Moses*. This *Seeing* implyes a consideration, a deliberation, a debatement: That a religion, a forme of professing the *Gospell*, be not taken, or accepted blindly, nor implicitly. Wee must *see this light*; and then the *Seeing that it is good* implyes the accepting of such a religion as is *simply good* in it selfe; not good for ease or convenience, not good for honour or profit, not good for the present, or the state of other businesses, not good for any collaterall

collaterall or by-reſpects; but ſimply, abſolutely, and in it ſelfe good.

*And when God ſaw this light to be good*, then *hee ſevered Light from darkneſſe*: ſo as no darkneſſe muſt be mingled with the *Light*, no dregges or ragges of Idolatrie and ſuperſtition mingled with the true Religion. But God ſevered them otherwiſe than ſo too: hee ſevered them (as wee ſay in the Schooles) *Non tanquam duo poſitiva*, that *Light* ſhould have a being here, and *Darkneſſe* a being there; but *tanquam Poſitivum & privativum*, that *Light* ſhould have an eſſentiall being, and *Darkneſſe* utterly aboliſhed. And this

this ſevering muſt hold in the *Profeſſion* of *the Goſpell* too; not ſo ſevered as here ſhall be a Sermon, and there a Maſſe: but that the true religion be really profeſſed, and corrupt Religion be utterly aboliſhed. And *then* and not till then it was *a Day*, (ſayes *Moſes*.) And ſince God hath given us *This day, The light of the Goſpell*, to theſe uſes, to trie our owne purpoſes by, in our ſelves, and to ſhew and juſtifie our actions by, to the world; ſince wee ſee this *Religion* to bee good, and that it is profeſſed adviſedly, and not implicitly; but ſo that it is able to abide any triall that the adverſarie will put us to, *of antiquities*,

quities, Fathers and Councels; since it is so severed, as that there are sufficient lawes and meanes for the abolition of superstition utterly: since God hath given us *this day*; *Qui non humiliabit animam in die hac, &c.* (as *Moses* speakes of other dayes of Gods institution) hee that will not throw downe himselfe before God *on this day*, in humble thanks that wee have it, and in humble prayer that wee may still have it: hee does not *remember God in his first day*; he doth not consider how great a blessing *the light*, *the profession of the Gospell* is.

To make shorter *dayes* of the rest (for we must passe through all

all the dayes in a few minutes.) God in the *second day made the firmament to divide betweene the waters above, and the waters below.* And this *firmament* in man is *Terminus cognoscibilium, The limit of those things* which God hath given a man meanes and faculties to *conceive* and *understand* of him. Hee hath limited our eyes with a *starrie firmament* too, with the *knowledge* of those things *quæ ubique, quæ semper*, which those *starres* whom hee hath kindled in his *Church, The Fathers and the Doctors* have ever from the beginning proposed as things necessarie for the salvation of our *soules*. As for the *eternall decrees of God*, and

his

*his unrevealed will and mysteries*, and *the knottie and inexplicable perplexities of the Schooles*, they are *waters above the firmament*. Here *Paul plants*, here *Apollo waters*, here God raiseth up men to convey to us the dew of his *Grace*, by *waters under the firmament*, by visible meanes, by *Sacraments*, and by the *Word* so preached and so explicated, as it hath beene unanimly and constantly from the beginning of the Church.

And therefore *this second day* is consummated and perfected in the *third*: for in the *third day*, God came to that, *Congregentur Aquæ*, *Let the waters be gathered together into one place*. God *hath*

gathered

gathered all the waters of life into one place; all the doctrines neceſſarie for the life to come into the *holy Catholick Church*. And in this *third day*, God came to his *Producat terra*, there here upon *Earth* all herbs and fruits neceſſarie for mans food ſhould bee produced: that here in the *viſible Church* ſhould bee all things neceſſarie for the ſpirituall food of our *Soules*. And therefore in this *third day* God repeats twiſe that teſtimonie, *Vidit quod eſſet bonum*, *Hee ſaw that it was good*, that all herbs and trees ſhould bee produced that bee ſeed; all doctrines that are to bee ſeminall to be proſeminated, and propagated, and conti-

continued to the end, should be taught in the Church: But for such doctrines as were but to vent the passions of vehement men, or to serve the turne of great men for a time, for collaterall doctrines, temporarie, interlinearie, marginall doctrines, which belong not to the bodie of the text, to fundamentall things necessarie to salvation: for these, there is no *Vidit quod bonum*, no testimony *that they are good*. Now, *si in diebus istis*, if in these dayes, when God gives thee a *Firmament*, a knowledge what thou art, to learne concerning him; and when God gives this *collection of Waters*, and this *fruitfulnesse of Earth*,

*Earth*, the knowledge how to receive theſe neceſſarie doctrines: if in *theſe dayes* thou wilt not *Remember* God, it is an inexcuſable and irrecoverable *Lethargie*.

In the *fourth dayes* worke, which was *the making* of the *Sunne* and *Moone*. Let *the Sunne to rule the day* be a teſtimonie of Gods love to thee in the *ſunſhine* of temporall proſperitie: and *the Moone to ſhine by night*, be the refreſhing of his comfortable promiſes of the Goſpell, in the darkneſſe of adverſitie. *Remember in this thy day*, that he can make *thy Sunne to ſet at noone*, blow out thy taper of proſperitie when it burnes

brighteſt: and he can make *thy Moone to turne to bloud*, make all the promiſes of the Goſpell which ſhould comfort thee in adverſitie, turne to deſpaire and obduration.

Let the *fifth dayes* worke, which was the creation *Omnium reptilium & volatilium omnium*, ſignifie either thy humble devotion, wherein thou ſayeſt, *Vermis ego & non homo, I am a worme, Oh God, and no man, &c.* or let it ſignifie the raiſing of thy ſoule in that ſecuritie, *Pennas columbæ*, that God hath given thee *the wings of a dove to flie to the wilderneſſe* from the temptations of this world, in a retired life and contemplation.

*Remember*

*Remember in this day* too, that God can ſuffer even thy humilitie to ſtrive and degenerate into an uncomely dejection, ſtupiditie, and ſenſeleſneſſe of the true dignitie, and the true libertie of a Chriſtian: and hee can ſuffer thy retiring of thy ſelfe from the world, to degenerate into a contempt and deſpiſing of others, and an over-valuing of thine owne perfections, thine owne puritie and imaginarie righteouſneſſe.

Let the *ſixt day*, on which both man and beaſt were made of earth, (but yet a *living ſoule breathed into man*) *remember thee*, that this earth which treads upon thee muſt returne to the earth

which thou treadeſt upon; this body which loads thee, muſt returne to the grave, and thy ſpirit returne to him that gave it.

And let the *Sabbath remember thee* too, that, ſince God hath given thee a *temporall Sabbath*, placed thee in a *Church of peace*; thou muſt perfect all in a *Sabbath, in a conſcience of peace*, by *remembring now thy Creator* in all, in ſome, in one of theſe *dayes of the New weeke*: either as God hath created a *firſt day* in thee by giving thee the *light of the Goſpell*; or a *ſecond day*, by giging thee a *Firmament* of *knowledge* of the things that concerne thy ſalvation; or a *third day*,

*day*, acceſſe to that place where thoſe *doctrines* and *waters of life are gathered together, the Church*; or a *fourth day*, wherein thou haſt a *Sun* and a *Moone*, *Thankfulneſſe* in proſperitie, and *Comfort* in adverſitie; or a *fifth day*, in which thou haſt *Reptilem humilitatem, & volatilem fiduciam*, an *humble dejecting* of thy ſelfe before God, and yet a *ſure confidence* in God; or as in *thy ſixt day*, thou conſidereſt thy compoſition, that thou haſt a body that muſt dye, though thou wouldſt have it live, and thou haſt a ſoule that muſt live, though thou wouldeſt have it die.

Now all *theſe dayes* are con-

tracted into a leſſe roome, in this text, into two: for here the *originall* word, בימי בחורותיך is, either *In diebus juventutis, in the dayes of thy youth*; or *In diebus electionum tuarum, in the dayes of thy choices*, or *whilſt thou art able to make thy choice.*

Firſt therefore if thou wouldſt be heard in *Davids* prayer, *Delicta juventutis, &c. Oh Lord remember not the ſinnes of my youth: remember* to come to this prayer *In diebus juventutis, in the dayes of thy youth.*

Job.29.4. *Iob remembers* with ſorrow how *hee was in the dayes of his youth, when Gods providence was upon his Tabernacle:* and it is a ſad, but a late conſideration, with

with what tenderneſſe of conſcience, what ſcruple, what remorſes wee entered into the beginning of ſinnes in *our youth*; and how indifferent thoſe ſins are growne to us now, and how obdurate wee are growne in them.

It was *Jobs* ſorrow to conſider his *youth*, and it was *Tobits* comfort, *When I was young* (ſaies hee) *all my tribe fell away; but I alone went often to Jeruſalem.* Tobit.1.4.

For, *It is good for a man to beare his yoak in his youth*, ſaith *Jeremie*: and even then when God had delivered over his people to be afflicted purpoſely; yet he complaines on their behalfe, that the perſecutor *laid the heavieſt* Lam.3.27. Iſay 47.6.

*vieſt yoak upon the ancienteſt men.*

Age is unfit for burdens; and to reſerve the weight, and burden of our conſcience, converſion and repentance till our age, is an irregular, incongruous and a diſproportioned thing.

Baſil. *Labore fracta inſtrumenta ad Deum ducis, quorum nullus eſt uſus?* Wilt thou pretend to work in Gods building, and bring no tools, but ſuch as are blunted and broken in the ſervice of the world? No man would preſent a *lame horſe*, a *diſordered clock*, a *torne booke* to the King.

Auguſt. *Caro eſt jumentum*, thy body is thy beaſt, thy fleſh is *thy horſe*; wilt thou preſent that to God, when it is lame and tired with

exceſſe

exceſſe of wantonneſſe? when *thy clock*, the whole courſe of thy life is diſordered with paſſions and perturbations; when thy booke, the hiſtorie of thy life, is torne, and a thouſand ſins of thine owne torne out of thy *memorie*; wilt thou then preſent this *Clock*, this *Booke* ſo defaced and mangled, to thy God? Thou pretendſt to preſent that indeed which thou doeſt not preſent; *Temperantia non eſt temperantia in ſenectute, ſed impotentia intemperantiæ*; Thou pretendeſt to preſent temperance and continence to God, and in age temperance is not temperance, but onely a diſabilitie of being intemperate. It is often and well

ſaid,

ſaid, *Senex bis puer*, An old man returnes to the ignorance and frowardneſſe of a child againe: but it is not *Senex bis juvenis*, an old man returnes to the dayes of youth againe, to preſent fruits acceptable to God, ſo late in his yeares. Doe this then, *In diebus juventutis*, in thy beſt ſtrength, and when thy naturall faculties are beſt able to concurre with the grace of God.

Doe it too *in diebus electionum tuarum*, *Whilſt thou maiſt chuſe*. For if thou haſt worne out this word in one ſenſe, that it be too late to *Remember him in the dayes of thy youth* thats ſinfully and negligently ſpent already: yet as long as thou art able to make

a new

a new choice, to chuſe a new ſinne; that when the heats of *youth* are not overcome but burnt-out, then thy middle age chuſeth ambition, thine old age covetouſneſſe: as long as thou art able to make this choice, art thou not able to make a better than this? God teſtifies the power that hee hath given thee; *I call heaven and earth to record this day, that I have ſet before you Life and Death, &c. therefore chuſe life*: if this choice like you not (ſaies *Joſuah* to the people) *If it ſeeme evill in your eyes to ſerve the Lord, chuſe you this day whom you will ſerve.* Heres the *Election day*, bring that which you would

Deut. 30. 19.

Joſuah 24. 15.

would have into the ballance, with that which God presents you, and tell mee what you would chuse to preferre before God. As for honour, and favour, and health, and riches; perchance you cannot have them, though you chuse them: but if you have, can you have more of them than they have had, to whom these very things have beene occasions of ruine? It is true, *the market is open till the last bell ring* and ring out, the Church is open and grace offered in the Sacraments of the Church: but trust not then to that Rule, *That men buy cheapest at the end of the Market*; that heaven may bee had for a breath

at

at the laſt, when they that ſtand by thy bed and heare that breath, cannot tell whether it be a ſigh, or a gaſpe; whether a religious breathing and anhelation after the next life, or a naturall breathing and exhalation of this. But finde thou a ſpirituall good husbandry in that other rule, *That the beſt of the market is to be had at firſt*, at the beginning. For howſoever in thine age, there may be by Gods working *Dies juventutis*, God may make thee *a new creature*, and ſo give thee a new youth (for as God himſelfe is *Antiquiſſimus dierum*, ſo with God no man is ſuperannuated:) yet when age hath made a man impotent

potent for ſinne, theſe are not properly *Dies electionis*, when hee forbeares ſin out of an impotencie towards that ſinne. And therefore whilſt thou haſt a choice, meanes to advance thine owne purpoſes, meanes to defeat other mens purpoſes by evill meanes, *Remember*. But *whom? Creatorem*: for wee have done with *the facultie* to be excited, the *Memorie*, and with the time *Now*, &c. And wee come to the *Object*, the *Creator*.

And there *Remember* firſt *The Creator*; ſecondly, *Thy Creator*.

And *Remember The Creator*, firſt, becauſe the *Memorie* can goe no farther than *the Creator*.

The

The *Memorie* reaches farre: but it muſt finde ſomething done. And what was done before the *Creation?* wee have therefore no meanes to conceive or to apprehend any of Gods actions before that. For when men will ſpeake of *Decrees of Reprobation, decrees of Condemnation*, before a *Decree* of Creation, this is not the *Holy Ghoſts* place, they goe before him: for they *Remember* God a *Judge* and a *Condemning Judge* before *the Creator*. This is to put a preface before *Moſes* his *Geneſis*. God will have his *Bible* begin with the *Creation*; and wee will not be content with that *In principio*, but wee will ſeeke out *Ante Principium*

*Principium* to know what God did before hee did any thing *ad extra*.

The *In principio* of *Moſes* we can *Remember*, that *God created the Heaven and the Earth in the beginning*: but the *In principio* of Saint *Iohn*, the *Beginning* that he begins his Goſpell withall, the *Eternall beginning*, wee cannot *Remember*. Wee can *Remember* Gods *Fiat* in *Moſes*; but not Gods *Erat* in Saint *Iohn*. What God hath done for us, is the *Object* of our *Memorie*; not what God did before wee or any things elſe was. For when it is ſaid in our *Tranſlation*, *The Holy Ghoſt was not yet* given; *becauſe that Jeſus was not yet glorified*;

Iohn 7.39.

*glorified*; though the ſupplement ſeeme neceſſary for the clearing of the ſenſe, yet the word *Given* is not in the text: but it is ſimply *Spiritus ſanctus non erat*, *the holy Ghoſt was not*. *Non erat antequam operaretur*, ſaies Saint *Auguſtine*: *Hee was not* to this intendment and purpoſe; hee was not manifeſted nor declared to us, till hee wrought in us. And ſo wee ſay of God in generall, not conſidered in any one perſon, wee cannot *remember* him but in producing of his workes, in *the Creation*. Thy *Bible* begins there, thy *Creed* begins there; and thou haſt a good and a perfect *memorie*, if thou *remember*

all that is presentd unto thee by those wayes: and those wayes goe no higher than *the Creator*. *Remember the Creator* then; because thou canst *Remember* nothing beyond him.

And *Remember* the Creator so too, that thou maist stay upon nothing on this side him: that so *neither height, nor depth, nor any other Creature may separate* thee from God; not onely *separate* thee finally, but not *retard* thee any other wayes; but as the love of the *Creature* may lead thee to *the Creator*. Wee see faire shipping in the River: but all their use were gone, if the River led not into the Sea. Wee see men fraughted with honour

and riches : but all their uſe is gone, if they lead them not to the honour and glory of the *Creator*. And therefore ſaies the *Apoſtle*, *Let them that ſuffer commit their ſoules to God as to a faithfull Creator*. Hee had gracious purpoſes upon us in our *Creation* ; and if hee bring us back againe to as good a ſtate as wee had in our *Creation*, wee enjoy the very *Redemption* too. 1 Pet. 4. 19.

This is then the true contracting : and this is the true extending of this facultie of *the Memorie*, to *Remember the Creator*, and ſtay there, becauſe there is no proſpect farther : and to *Remember the Creator*, and get ſo farre, becauſe there is no ſafe

footing, nor relying upon any creature. *Remember then the Creator:*

And *Remember thy Creator.* If thou desire wisdome; *Quis prudentior Sapientia?* where wilt thou seeke it, but of him who is *Wisdome* it selfe? If thou desire profit, *Quis utilior bono?* Who can profit thee more than *Goodnesse* it selfe? And if thou wouldest *Remember* that which is neerest unto thee; *Quis conjunctior Creatore?* Who is so neer thee, as hee that made thee, and gave thee thy being? What purpose soever thy Parents or thy Prince have to make thee great: how had all these purposes beene frustrated, if God had not made

made thee before ? Thy very *Being* is the greateſt degree. As in *Arithmetick*, how great a number ſoever a man expreſſe in many figures ; yet when all is done, and that wee begin to reckon and name this number, the firſt figure of all is the greateſt of all : So what degrees or titles ſoever a man hath in this world, the greateſt of all is the firſt of all ; that hee had a *being* by Creation : for the diſtance of *Nothing* to a little is the beſt degree of this life. And therefore *Remember thy Creator*, as by being that, hee hath done more for thee than all the world beſide.

And *Remember* ſo too, with

this consideration, that since thou hast a *Creator*, thou wast once *Nothing*: Hee made thee, hee gave thee a *Being*: theres matter of *Exaltation*. He made thee *ex nihilo*, thou wast lesse before than a worme; theres matter of *Humiliation*.

But hee did not make thee *Ad nihilum*, to returne to *Nothing* againe; theres matter of *Studie* and *Consideration*, how to make thine immortalitie profitable unto thee. For it is a deadly immortalitie, if thou be immortall onely for immortall torments.

That *Being* which wee have from God shall not returne to *Nothing*; nor that *Being* which wee

wee have from men neither. As Saint *Bernard* ſaith of the *Image of God* imprinted indelibly in mans ſoule, *Vri poteſt* in *Gehenna, non exuri*; That ſoule which deſcends to Hell, carries the Image of God thither too, and that can never be burnt out in Hell: So thoſe Images, thoſe impreſſions which we have received from *Men*, from *Nature*, from the *World*, the *Image* of the *Lawyer*, the *Image of the Lord*, the *Image of the Biſhop*, may all burne in Hell; but they cannot be burnt out: not onely, not thoſe ſoules, but not thoſe offices ſhall returne to *Nothing*; but our condemnation ſhall be everlaſtingly aggravated, for

the ill use of these offices.

*Remember* therefore *thy Creator*, who, as he made thee of *nothing*, shall hold thee still to *his glorie*, though *to thy confusion* in a state capable of his heaviest judgements. For the court of God is not like other courts, that after a surfet of pleasure, of greatnesse, a man may retire: after a surfet of sinne, there is no such retiring, as a dissolution of the soule to *nothing*. And therefore *remember, that he made thee*; thou wast *nothing*: and *what hee made thee*; thou canst not be *nothing* againe.

To shut up this circle, and to returne to the beginning; to excite the particular facultie of the

the *memorie*. As wee *remember* God: so for his sake, and for him, let us *remember* one another. In my long absence and farre distance *remember mee*, as I *shall doe you*, in the eares of God: to whom the farthest *East* and the farther *West* are but as the right and left eare in one of us. Wee heare with both eares at once; and hee heares in both places at once. *Remember* mee; not my abilities. For when I consider my Apostleship to you, that I was sent to you, I am in Saint *Pauls Quorum*; *Quorum ego minimus*; I am the least of them that have beene sent unto you: and when I consider mine infirmities, (I know I may

may juſtly lay a heavier name upon them) I know, I am in his other *Quorum*, *Quorum ego maximus*; ſent to ſave ſinners, *of whom I am the chiefeſt*. But yet *remember* my labours, my endevours, at leaſt my deſires to doe that great ſervice of making ſure your ſalvation; and I ſhall *remember* your religious cheerefulneſſe in hearing the Word, and yout Chriſtian-like reſpect to thoſe who bring this Word unto you; and of me in particular, ſo farre above my merit. And ſo as your eyes that ſtay here, and mine that muſt bee far off, for all that diſtance, ſhall meet every morning in looking upon the ſame *Sunne*, and meet

every

every night in looking upon the ſame *Moone*: ſo our hearts may meet morning and evening, in that God, who ſees and heares alike at all diſtances. That you may come up to him in your prayers on my behalfe, that I (if I may bee of any uſe for his glorie and your edification in this place) may be reſtored to you againe in this place: and I may come up to him in my prayers on your behalfe, that what *Paul* ſoever *ſhall plant* here, and what *Apollo* ſoever *ſhall water* here, *he himſelfe* will bee pleaſed *to give the increaſe*. And that if I never meet you, till by ſeverall wayes wee have met in the gates of death; that within

within the gates of heaven I may meet you all, and there say to *my Saviour* and *your Saviour*, that which he said to *his Father* and *our Father*; *Of those whom thou gavest me I have not lost one.*

*Remember* me thus, you that stay in this *kingdome of peace*, where no sword is drawne but the *sword of justice*: as I shall *remember* you in those *kingdomes*, where *Ambition* on the one side, and a *necessarie defence of religion* against imminent persecution on the other side, hath drawne many swords. And *Christ Jesus remember* us all in his *kingdome*, to which though wee must saile through a sea, yet it is the sea of his bloud,

bloud, in which never ſoule ſuffered ſhipwrack. Though we muſt bee blowne with ſtrong windes, with vehement ſighes and groans for our ſinnes: yet it is the Spirit of God that blowes all that winde in us, and ſhall blow away all contrarie windes of diffidence in his mercy. It is that *kingdome*, where we ſhall all be ſouldiers, but of one armie, the *Lord of hoſts*; and all children of one *Quire*, the *God of harmonie and conſent*; where all *clients* ſhall retaine but *one Advocate*, *the Advocate* of us all, *Chriſt Jeſus*; and yet every *client* receive a ſentence on his ſide; not onely a *verdict* of *not-guiltie*, a non-imputation of

of ſinne; but a *Venite Benedicti*, a reall participation of an immortall *crowne of glorie*: where there ſhall bee no difference in affection nor in voice, but wee ſhall all agree as fully and perfectly in our *Hallelu-jah* and our *Gloria in excelſis*, as God the Father, God the Sonne, and God the holy Ghoſt agreed in their *Faciamus Hominem*; wee ſhall praiſe the whole *Trinitie* as unanimly, as the *Trinitie* concurr'd in making us. To end, it is the *kingdome* where we ſhall end, and yet begin but then; where we ſhall have continuall reſt, and yet never grow lazie; where wee ſhall have more ſtrength, and no enemie;

where wee ſhall live, and never die; where we ſhall meet, and never part; but here we muſt.

FINIS.